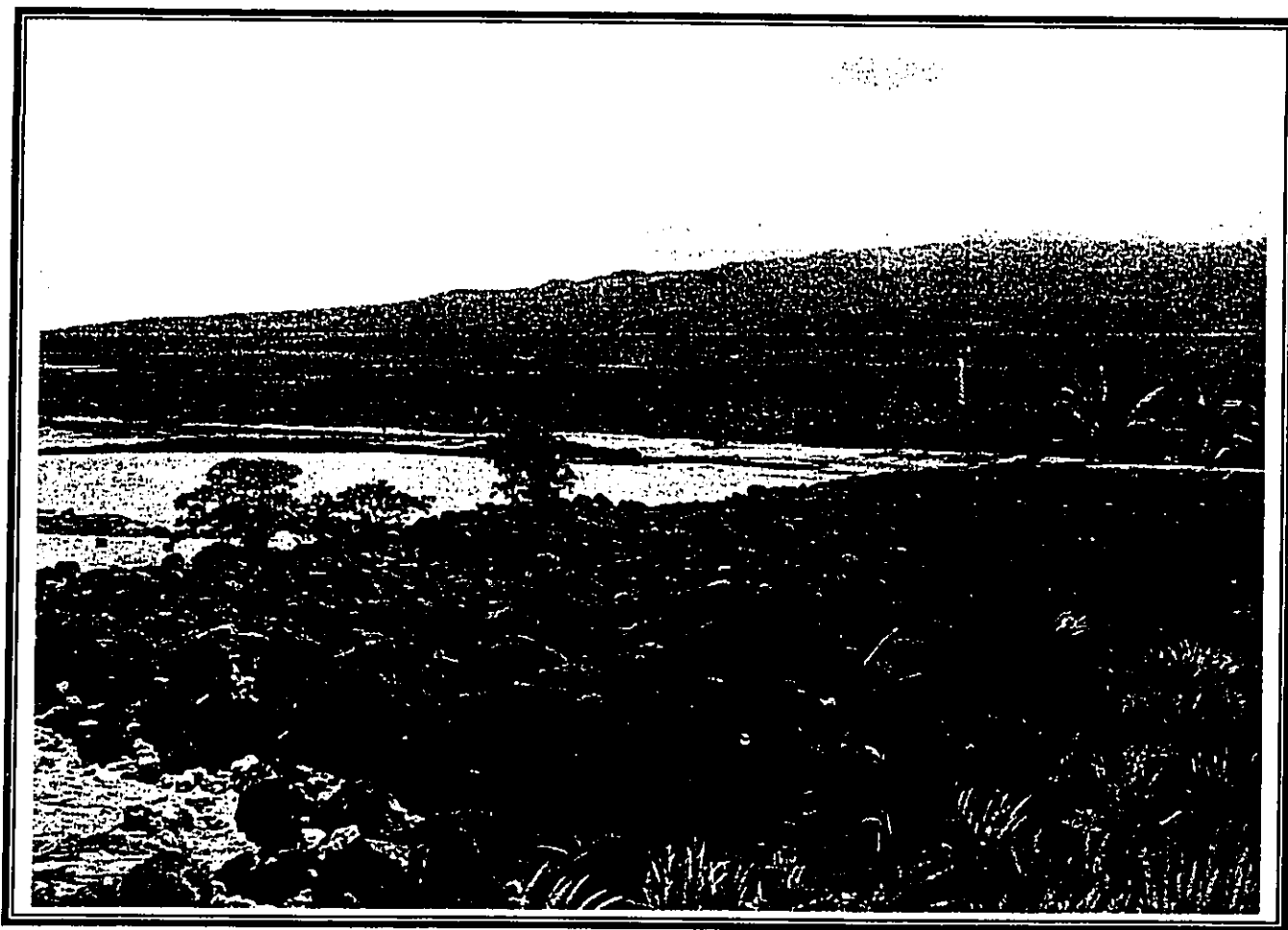


Sept. 2000 (EEIS)  
Kaloko-Honokohau Business  
Park Vol. II

HiHono33 (090100)

**NĀ HONOKŌHAU – NĀ HONO I NĀ HAU ‘ELUA  
(HONOKŌHAU – BAYS OF THE TWO WIND-BORN DEWS)  
DISTRICT OF KONA, ISLAND OF HAWAII  
VOLUME II —  
ORAL HISTORY INTERVIEWS**



*Heiau and ‘Ai’opio Fishpond, with view to former Honokōhau iki Village and uplands of Nā Honokōhau-Kaloko and Vicinity (after Baker ca. 1915). (study area in mid-section of photo)*



*Kumu Pono Associates*

*Historical & Archival Documentary Research • Oral History Studies • Integrated Cultural Resources  
Management Planning • Development of Preservation & Interpretive Plans*

**NĀ HONOKŌHAU – NĀ HONO I NĀ HAU ‘ELUA  
(HONOKŌHAU – BAYS OF THE TWO WIND-BORN DEWS)  
DISTRICT OF KONA, ISLAND OF HAWAI‘I**

**VOLUME II —  
ORAL HISTORY INTERVIEWS**

***Honokōhau Nui & Iki, District of Kona,  
Island of Hawai‘i (TMK 7-4-08: por. 13 and 30)***

BY

*Kepā Maly • Cultural Resources Specialist*

PREPARED FOR

*Lanihau Partners, L.P.  
Kaimuki Plaza  
3465 Waialae Ave., Ste. 260  
Honolulu, Hawai‘i 96816*

*September 1, 2000*

© Kumu Pono Associates



*Kumu Pono Associates  
Kepā Maly, Consultant  
Historical & Archival Documentary Research • Oral History Studies • Integrated Cultural  
Resources Management Planning • Development of Preservation & Interpretive Plans*

*554 Keonaona St. • Hilo, Hawai‘i 96720 • (ph./fax) 808.981.0196 • (e-mail) kepa@interpac.net*

## ‘ŌLELO MUA (FORWARD)

Preparation of this study (including the archival-historical accounts and oral history interviews) was made possible because many people agreed to come together and share in the process of contributing to its completion. The two-volume study presents readers with a rich and diverse record—spanning many centuries and generations—of the history of *Nā Honokōhau – Nā Hono i nā Hau ‘Elua* (The lands of Honokōhau – Bays of the two Wind-Born Dews) and the larger Kekaha region of Kona, Hawai‘i. The oral history interviews in the present volume provide readers with glimpses into the personal knowledge and experiences of individuals with generational attachments to the lands of Honokōhau and neighboring lands of the Kekaha region.

While some people may look at the lands of the Kekaha region (including Honokōhau), and think that the lands are desolate, barren, and inhospitable, the families who trace their genealogical lines to the traditional residents of Honokōhau and Kekaha, share a deep cultural attachment to the place. Interviewees, descended from native Hawaiian families of the land and from the historic owners of the larger *ahupua‘a* of Honokōhau, describe the land in the context of their having been sustained and nurtured by it. Their *mo‘olelo* (stories and historical accounts) record that they and their elders developed a sustainable relationship with their environment. This relationship, though changed over the generations, extends back through ancient times, and was described in traditional Hawaiian sayings. One saying recorded by a native historian, J.W.H. Isaac Kihe (1854-1929), who was a descendant of the traditional residents of Honokōhau and Kaloko, and who documented the histories of the land. Among his writings we find the following *‘ōlelo no‘eau* (proverb) —

*Ola aku la ka ‘āina kaha, ua pua ka lehua i ke kai* — The natives of the Kaha lands have life, the *lehua* blossoms are upon the sea! (in *Ka Hōkū o Hawai‘i*, February 21, 1928)

This saying describes the seasonal practice of natives of the Kekaha region, who during the winter planting season, lived in the uplands, where they cultivated their crops under the shelter of the *lehua* trees. Then when the fishing season arrived with the warmer weather, the families traveled to the shore, where the fishing canoe fleets could be seen floating upon the sea like *lehua* blossoms. It was as a result of this knowledge of seasons, and the relationship between land, ocean, and community, that the residents of Honokōhau and the larger Kekaha region were sustained by the land.

Importantly, the interviews recorded in this study demonstrate that there is continuity in knowledge of, and the continuation of such a relationship between land and people through the present day.

To all of you who shared your *mana‘o*, *aloha*, and histories —

*Nā Punihaole, nā Kahananui, nā Kimiona, nā Ka‘eo, a me nā kūpuna ma ke ala loa, i ho‘i ‘ole ‘ia mai!*

And — Valentine K. Ako; Stanley Bond, James "Kimo" and Martha Greenwell; Leonard R. "Rally" and Patricia Greenwell; George Kinoulu Kahananui Sr.; John Hills Ka'iliwai and Debbie Ka'iliwai-Ray; Malaea Keanaaina-Tolentino and Cynthia Torres; Norman Keanaaina; Ruby Keanaaina-McDonald; Marion Keliikipi-Bush; Geraldine Kenui-Bell; Agnes Puakalehua Nihi-Harp, and Isaac and Tammy Harp; Violet Leimomi Nihi-Quiddaoen; Robert Ka'iwa Punihaole and family; David Kahelemauna Roy; Al Kalaeio'umiwai Simmons; Curtis Tyler III; and members of the Kaloko-Honokohau Advisory Commission and *Na Kokua Kaloko-Honokohau*; and James S. Greenwell, William Moore, Kamakaonaona Pomroy, and Helen Wong Smith; all of whom provided guidance and support, and helped to ensure that the archival research and interviews could be completed —

— *Mahalo nui nō, a ke aloha o ke Akua pū me 'oukou a pau!*

May I note here as well, that while a sincere effort was made, it was impossible to record everything that could be said about the land and traditions of lands of Honokōhau. But, every effort has been made to present readers with an overview of the rich and varied history of the area, and to accurately relay the recollections, thoughts, and recommendations of the people who contributed to this study.

*'o wau nō me ke aloha kau palena 'ole — Kepā Maly*

*O ka mea maika'i mālama, o ka mea maika'i 'ole, kāpae 'ia.*

*A 'ohe hana nui, ke alu 'ia! (It is no great task, when done together by all!)*



## CONTENTS

<b>INTRODUCTION</b>	•	1
Background	•	1
Volume I: Archival and Historical Research	•	3
Volume II: Oral History Interviews and Consultation Records of the Honokōhau Study	•	3
Oral History Interviews in the Historic Preservation Process	•	3
Interview Methodology	•	5
Participants in the Honokōhau Oral History/Consultation Program	•	5
Overview of Documentation and Recommendations	•	10
 <b>NĀ HONOKŌHAU (THE LANDS OF HONOKŌHAU AND VICINITY) ORAL HISTORY AND CONSULTATION INTERVIEW RECORDS</b>	•	13
Excerpts from Oral History Interviews Conducted Prior to the Present Study	•	13
Lowell Keli'iahonui "Kanaka" Punihaole and Mary Peahi-Punihaole, with Mary Kawena Pukui at Kealakehe, June 12, 1962	•	13
Joseph Kahananui with Mary Kawena Pukui Kona, Hawai'i, June 12, 1962	•	15
Mary (Keli'ikoa) Simiona and Mahone Ka'eo, Mary Kawena Pukui at Kona, Hawai'i, June 13, 1962	•	16
Valentine K. Ako with Kepā Maly January 8-10, 1996	•	20
Oral History Interviews Conducted as a Part of the Present Study	•	26
James Mallaby Greenwell at Honokōhau Nui September 28, 1999 and February 3, 2000	•	26
Leonard Radcliffe "Rally" Greenwell and and Patricia Gilman Greenwell at Waimea, November 2, 1999 and February 3, 2000	•	54
Al Kaleio'umiwai Simmons at Waiākea November 12, 1999	•	101
Violet Leimomi "Momi" Nihi-Quiddaoen, Agnes Puakalehua Nihi-Harp (with her son Isaac Harp) at Keauhou, November 18, 1999	•	130
George Kinoulu Kahananui Sr. at Kalaoa, December 11 <sup>th</sup> 1999	•	188
John Hills Ka'iliwai and Debbie Ka'iliwai-Ray at Pu'u Anahulu, February 18, 2000	•	225
Malaea Agnes Keanaaina-Tolentino (with Cynthia Torres) at Kealakehe, February 28, 2000	•	258

***Additional Consultation Records***

*(notes from non-recorded discussions)*

*Curtis Tyler III (Kekaha Resident, Royal Order of Kamehameha)  
(August 15, 1999 and follow up conversations)*

*Ruby Keanaaina McDonald (descendant of former fishpond  
lessee and Office of Hawaiian Affairs, Kona Liaison)  
(October 11, 1999)*

*Marion Keliikipi Bush (descendant of Honokōhau  
Māhele Awardee) (October 11, 1999)*

*Robert Ka'iwa Punihaole Sr. (descendant of Honokōhau  
Land Grantee) (November 22, 1999 and  
March 10 and 11, 2000)*

*Geraldine Kenui Bell and Stanley Bond  
(Kaloko Honokōhau National Historical Park)  
(November 22, 1999)*

*David Kahelemauna Roy (Historian and Kaloko-  
Honokōhau Advisory Commission, Chairman)  
(December 2, 1999)*

*Norman Keanaaina (descendant of former fishpond lessee,  
Kekaha Minister) (December 2, 1999)*

*The Kaloko-Honokohau Advisory Commission  
and Na Kokua Kaloko-Honokohau (May 5<sup>th</sup> and 6<sup>th</sup>, 2000)*

**REFERENCES CITED**

***INDEX TO SELECTED SUBJECTS DISCUSSED  
IN ORAL HISTORY INTERVIEWS***

## ***ILLUSTRATIONS***

---

- Figure 1. Coastal and Kula lands of Honokōhau Nui and Honokōhau Iki (and vicinity); North Kona, Island of Hawai'i - Showing Project Application Area* • 2
- Figure 2. Annotated Interview Map - Register Map No. 1280; Surveyed by J.S. Emerson (not to scale)* • at end of Volume I
- Figure 3. Oral History Interview Questionnaire (designed to provide general guidance during the interview process)* • 6-7
- Figure 4. Sketch Map of Honokōhau Nui and Iki (showing ownership divisions and locations of coffee farms). Sketched by James M. Greenwell; February 3, 2000.* • 36
- Figure 5. Sketch of Honokōhau-Kaloko site locations described by John Ka'iliwai* • 245

*(Note: Interviewee photographs and Interview Release Forms included as a part of the interview transcripts are not identified here)*

## ***TABLES***

---

- Table 1. Oral History Interview Program Participants* • 8-10

## INTRODUCTION

### **Background**

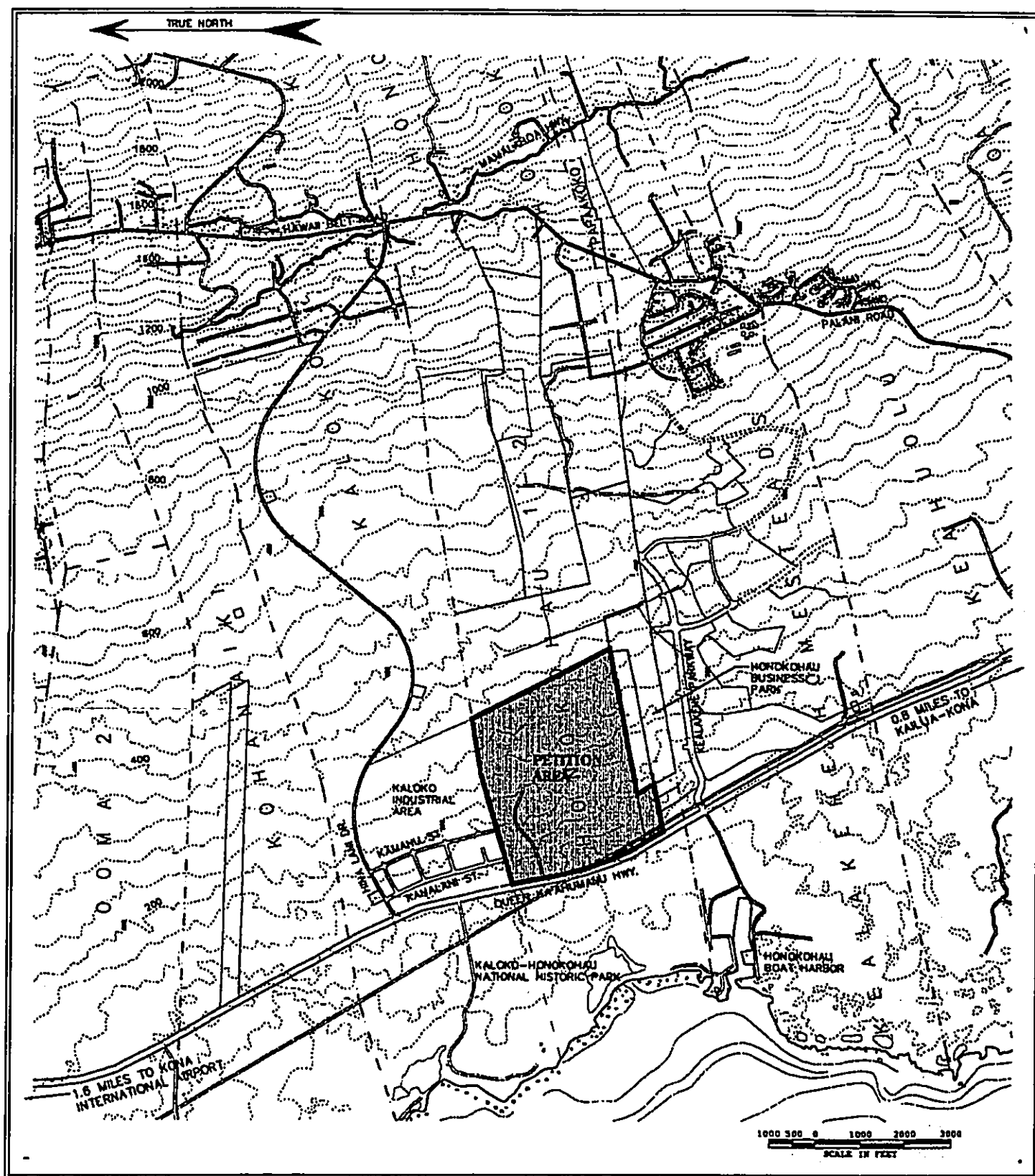
At the request of Lanihau Partners, L.P., cultural resources specialist, Kepā Maly (*Kumu Pono Associates*), conducted a study of archival documentation and historical literature for the lands of Honokōhau nui (1<sup>st</sup>) and Honokōhau iki (2<sup>nd</sup>) (*Volume I*); and conducted oral history interviews (*Volume II*) with descendants of the native Hawaiian families and others who are known to be familiar with the natural and cultural landscape and history of land use in the Honokōhau-Kekaha region of the North Kona District, on the island of Hawai'i (TMK 7-04-8 por. 13 and 30) (*Figure 1*). The study was conducted in conjunction with preparation of an Environmental Impact Statement - Land Use Boundary Amendment Application. The application study area contains approximately 336 acres, and is situated on the lower mid-plain lands (*ko kula kai*) of Honokōhau nui & iki, immediately *mauka* of the Queen Ka'ahumanu Highway, and extends from approximately the 40 foot contour to 360 feet above sea level.

The entire *ahupua'a*<sup>1</sup> (native Hawaiian land unit) of Honokōhau nui (2653 acres) including the fishponds and marine fisheries, was purchased by the Greenwell family in 1876 with all but a few small parcels—primarily *kuleana* properties belonging to a few native Hawaiian residents—being owned by the family through the 1980s. Because of the unique cultural and historical resources near the shore of Honokōhau, members of the island community worked with the National Park Service and the Greenwells, and in the 1980s Congress enacted legislation authorizing purchase of the *makai* lands of Honokōhau nui & iki and Kaloko, which were subsequently incorporated into the Kaloko-Honokōhau National Historical Park (Greene 1993). In Honokōhau nui, the park's *mauka* boundary is the Queen Ka'ahumanu Highway, which is also the *makai* boundary of the present study area (a property still owned by Greenwell family interests).

A primary objective of the study was to research and report on documentation that would help readers better understand native Hawaiian customs and historic events in the lands of Honokōhau and the larger Kekaha region. In preparing the archival-historical documentary report for this study, the author reviewed both published and manuscript references in English and Hawaiian—referencing documentation for lands of the immediate study area as well as those for neighboring lands. In an effort to further our understanding of the cultural-historic resources, the author conducted research in several areas which have not received much exposure in past studies. Thus, this study along with other previously conducted studies, provides readers with a well-rounded picture of residency, travel, and land use in the study area.

The combined *Volumes I and II* provide readers with a detailed historical overview of the Honokōhau *ahupua'a* (an area traditionally extending from sea fisheries to approximately the 6000 foot elevation on the slopes of Hualālai). While the study does not repeat all that has been previously written about the Honokōhau vicinity, it does provide the owners, agencies, and interested parties with important historical documentation pertaining to some of the

<sup>1</sup> *Ahupua'a* is a traditional term used to describe an ancient Hawaiian land unit, and remains the primary land unit of the modern land classification system.



**Figure 1. Coastal and Kula lands of Honokōhau Nui and Honokōhau Iki (and vicinity);  
North Kona, Island of Hawai'i - Showing Project Application Area**

significant traditions and cultural and natural features of the landscape of the Honokōhau *ahupua'a*. The information also looks at Honokōhau in the context of the larger *kalana* (region) of North Kona known as Ke-kaha (the-arid-shore).

### ***Volume I: Archival and Historical Research***

In the period between August 15<sup>th</sup> to October 8<sup>th</sup>, 1999, the author conducted research of archival-historical literature. References included, but were not limited to — land use records, including Hawaiian Land Commission Award (LCA) records from the *Māhele* (Land Division) of 1848; Boundary Commission Testimonies and Survey records of the Kingdom and Territory of Hawai'i; and historical texts authored or compiled by — D. Malo (1951); J.P. I'i (1959); S. M. Kamakau (1961, 1964, 1976, and 1991); Wm. Ellis (1963); A. Fornander (1916-1919 and 1996); G. Bowser (1880); T. Thrum (1908); J.F.G. Stokes and T. Dye (1991); J. W. Coulter (1931); M. Beckwith (1970); Reinecke (ms. 1930); and Handy and Handy with Pukui (1972); Emory and Soehren 1971; Kelly, 1971; Soehren 1975 and 1976; Roy and Nahale ms. 1975; and Robins et al. 1998. (The complete list of references cited are found in *Volume I* of this study, and not repeated in *Volume II*.)

Importantly, *Volume I* (Maly 2000a) of the study also includes several native accounts from Hawaiian language newspapers (compiled and translated from Hawaiian to English, by the author); historical records authored by eighteenth and nineteenth century visitors to the region; and excerpts from the journals of Henry N. and Frank R. Greenwell.

### ***Volume II: Oral History Interviews and Consultation Records of the Honokōhau Study***

The primary oral historical – consultation component of this study was conducted between September 28<sup>th</sup> 1999 to February 28, 2000 (though follow up discussions with participants continued through August 30<sup>th</sup>, 2000. *Volume II* (herein) includes interviews and consultation records with 24 individuals in 28 recorded interviews and/or consultation discussions (including four historic interviews conducted between 1962 to 1996).

As a result of the preceding approach to the study, *Volumes I and II* present readers with an overview of written documentation that spans more than 220 years—covering many centuries of traditions—and oral historical accounts that span more than 100 years. It will be seen that there is continuity and a number of similarities shared between both forms of documentation. The continuity in the written and oral historical accounts, suggests that there is time-depth (or continuity over a long period of time) in aspects of the cultural knowledge as expressed by, and practiced by members of the present generation.

Thus, the historical-archival research and oral history interviews provide a detailed overview of practices and customs of native residents of the Honokōhau-Kekaha region. This information in turn, provides resource managers, land owners, and interested individuals with foundational documentation for the development of programs for the long-term care, management, and interpretation of resources in Honokōhau.

### ***Oral History Interviews in the Historic Preservation Process***

Recording oral history interviews is an important part of the historical process. The interviews help to demonstrate how certain knowledge is handed down through time, from

generation to generation. Often, because the experiences conveyed are personal, the narratives are richer and more animated than those that may be typically found in reports that are purely academic or archival in nature. Through the process of conducting oral history interviews things are learned that are at times overlooked in other forms of studies. Also, with the passing of time, knowledge and personal recollections undergo changes. Sometimes, that which was once important is forgotten, or assigned a lesser value. So today, when individuals—particularly those from outside the culture which originally assigned the cultural values to places, practices, and customs—evaluate things such as resources, cultural practices, and history, their importance is diminished. Thus, oral historical narratives provide both present and future generations with an opportunity to understand the cultural attachment—relationship—shared between people and their natural and cultural environments.

Readers are asked to keep in mind that while this component of the study records significant cultural and historical knowledge of Honokōhau and neighboring lands, the documentation is incomplete. In the process of conducting oral history interviews, it is impossible to record all the knowledge or information that the interviewees possess. Thus, the records provide readers with only glimpses into the stories being told, and of the lives of the interview participants. The author/interviewer has made every effort to accurately relay the recollections, thoughts and recommendations of the people who shared their personal histories in this study.

As would be expected, participants in oral history interviews sometimes have different recollections of history, or for the same location or events of a particular period. There are a number of reasons that differences are recorded in oral history interviews, among them are that:

- (1) recollections result from varying values assigned to an area or occurrences during an interviewees formative years;
- (2) they reflect localized or familial interpretations of the particular history being conveyed;
- (3) with the passing of many years, sometimes that which was heard from elders during one's childhood 70 or more years ago, may transform into that which the interviewee recalls having actually experienced;
- (4) in some cases it can be the result of the introduction of information into traditions that is of more recent historical origin; and
- (5) some aspects of an interviewee's recollections may also be shaped by a broader world view. In the face of continual change to one's cultural and natural landscapes, there can evolve a sense of urgency in caring for what has been.

In general, it will be seen that the few differences of history and recollections in the cited interviews are minor. If anything, they help direct us to questions which may be answered through additional research, or in some cases, pose questions which may never be answered. Diversity in the stories told, should be seen as something that will enhance interpretation, preservation, and long-term management of resources both in the immediate study area and in the larger *ahupua'a* of Honokōhau nui and iki.

### ***Interview Methodology***

The oral historical research conducted for this study was performed in a manner consistent with Federal and State laws and guidelines for such studies. Among the referenced laws and guidelines were the National Historic Preservation Act (NHPA) of 1966, as amended in 1992; the Advisory Council on Historic Preservation's "Guidelines for Consideration of Traditional Cultural Values in Historic Preservation Review" (ACHP 1985); National Register Bulletin 38, "Guidelines for Evaluating and Documenting Traditional Cultural Properties" (Parker and King 1990); the Hawai'i State Historic Preservation Statute (Chapter 6E), which affords protection to historic sites, including traditional cultural properties of ongoing cultural significance; the criteria, standards, and guidelines currently utilized by the Department of Land and Natural Resources-State Historic Preservation Division (DLNR-SHPD) for the evaluation and documentation of cultural sites (cf. Title 13, Sub-Title 13:274-4,5,6; 275:6 - Dec. 12, 1996); and guidelines for cultural impact assessment studies, adopted by the Office of Environmental Quality Control (November 1997).

While preparing to conduct the oral history program, potential interviewees were identified (in part through previous work in the region by the author, and through conversations with various individuals and agency representatives). When the interviewees were contacted, they were told of the proposed Lanihau Partners project, and asked if they could participate in the interview program. Prior to beginning the oral history interviews, a simple-form questionnaire guideline was developed for reference during the interviews (*Figure 3*). The questionnaire followed a standard oral history interview format, and also included specific questions relative to knowledge of sites and practices associated with the study area (incorporating selected information from archival-historical resources), as well as questions aimed at eliciting recommendations of site treatment.

Recorded interviews<sup>2</sup> conducted as a part of this study were transcribed and returned to each of the interviewees, and follow up discussions were conducted to review each of the typed draft-transcripts. The latter process resulted in the recording of additional narratives with several interviewees. Following completion of the interview process, participants in the tape recorded oral history interviews gave their permission (seven in written form, and two by verbal authorization) for inclusion of portions of their transcripts in this study. Because of the review and follow-up discussions with interviewees, the final transcripts cited in this study, at times differ from the original recorded interview. Thus, the final released transcripts supercede the original documentation. During the interviews and other communications, several historic maps were referenced, and when appropriate, the general locations of sites referenced were marked on the maps. That information was in turn compiled on one map, which is cited as *Figure 2*, an annotated interview map at the end of *Volume I* of this study.

### ***Participants in the Honokōhau Oral History/Consultation Program***

All of the interview participants have either — lived upon or worked the lands of Honokōhau nui and iki (dating back to 1913), or frequented the coastal village while visiting family members or fishing (dating back to ca. 1927). Additionally, the historic interviews include

<sup>2</sup> Primary interview were conducted between September 28, 1999 to February 28, 2000, with follow up interview discussions through August 30<sup>th</sup> 2000.



**General Question Outline for Oral History Interviews**

***Honokōhau and Vicinity, North Kona, Island of Hawai'i***

The following questions are meant to set a basic foundation for discussion during the oral history interview. Your personal knowledge and experiences will provide direction for the formulation of other detailed questions, determine the need for site visits, and/or other forms of documentation which may be necessary.

When referring to historic events and practices etc., it is helpful to also discuss the time period in which they occurred; and then to discuss what are the current practices associated with the lands.

**Interviewee-Family Background:**

Name: \_\_\_\_\_ Phone #: \_\_\_\_\_

Address: \_\_\_\_\_

Interview Date: \_\_\_\_\_ Time: \_\_\_\_\_ to \_\_\_\_\_ Location: \_\_\_\_\_ Interviewer: \_\_\_\_\_

When were you born? \_\_\_\_\_ Where were you born? \_\_\_\_\_

Parents? (father) \_\_\_\_\_ (mother) \_\_\_\_\_

Grew up where? \_\_\_\_\_ Also lived at? \_\_\_\_\_

• Additional family background pertinent to the Honokōhau study area — Such as generations of family residency in area... (time period)?

• Kinds of information learned/activities participated in, and how learned...?

• Naming of the *ahupua'a* or sections of the land that are of particular significance in the history of the land and to native practices...?

• Knowledge of *heiau* (or other ceremonial sites), other cultural resources (for example — *kū'ula*, *ilina...*), and families or practices associated with those sites?

Knowledge of land based *ko'a* (cross *ahupua'a*) — ocean based *ko'a*; *kilo i'a* (fish spotting stations) locations and types of fish? Names of *heiau* and *ko'a* etc.?

Burial sites, practices, beliefs, and areas or sites of concern (ancient unmarked, historic marked / unmarked, family)...? Representing who and when interred ...?

• Knowledge of villages or house sites — church, stores, community activities.

• Names of native- and resident- families and where did they lived?

Have you heard of (Māhele award claimants):

Honokōhaunui — Kapulehu, Keoki, Kahaulewahine, Kuawaa, Puhiale, Nuhi, Kapuni, S. Polapola.

**Figure 3. Honokōhau Oral History Interview Questionnaire (designed to provide general guidance during the interview process) (continued on next page)**

Honokōhauiki – Kekipi, Kamohai, Kukona, Ikiiki, Huhie, Kanae, Kailiino, Kukalohe, Nahina, Wili Koki.

Grantees and/or other area residents – Kalua, Beniamina, Kekoanui, Kuakahela, Kanakamaika'i (Kimiona – Simon), Kahale (W.P.), Makuai-kai-Mokuai-kai (others)

- Fishing — describe practices (i.e., where occurred/occurring, types of fish; names of fishermen; and what protocols were observed...? (such as: permission granted, practices and methods of collection...?)
- Who were/are the other families that came and/or come to collect area resources, and protocol?
- Gathering practices (who and what)? Shore line and *mauka-makai* trail accesses?
- Historic and Current Practices — What was growing on the land during youth (planted and wild)? How was water obtained (i.e. wells, caves, springs, catchment)? Changes observed in life time?
- Relationships with neighboring *ahupua'a* and residence locations?
- Historic Land Use: Agricultural and Ranching Activities...?  
(for example – paddock naming and rotation; fencing; planting activities; hunting and other practices... size of herd; relationship with other ranches; shipping; routes traveled...)
- Personal family histories of travel upon the trail ...?
- Do you have any early photographs of the area?
- Are there particular sites or locations that are of cultural significance or concern to you?
- Recommendations on how best to care for the natural and cultural resources in and neighboring Honokōhau...?
- Do you have recommendations — such as cultural resource- and site-protection needs in Honokōhau...?

Describe sites and define boundaries of those sites/locations and of the area of access via the trail/road ...

**Figure 3. Honokōhau Oral History Interview Questionnaire (designed to provide general guidance during the interview process)**

documentation based upon personal experiences dating back to the 1890s. Several of the interview participants are descended from native Hawaiian families who lived at Honokōhau since at least the 1840s. Some of the consultation program participants are also descended from native residents of the Honokōhau vicinity, or have worked (and continue to) on historic preservation and resource management issues in Honokōhau and the larger Kona region. *Table 1* below, provides readers with an introduction to interviewees (entries are organized by date of interview)

**Table 1. Interviewee Background  
Previously Recorded Interviews:**

<i>Name of Interviewee</i>	<i>Ethnicity</i>	<i>Year Born</i>	<i>Birth Place</i>	<i>Male (M) Female (F)</i>	<i>Place of Residence</i>	<i>Comments</i>
Lowell K. Punihaole (with wife, Mary Peahi Punihaole)	Hawaiian	ca. 1899	Makalawena	M	Honokōhau iki	1962 participants in Bishop Museum interview. Descendent of native families of Honokōhau.
Joseph (Kupihē) Kahananui	Hawaiian	ca. 1900	Honokōhau	M	Kalaoa	1962 participant in Bishop Museum interview. Descendent of native families of Honokōhau.
Mary (Keliikoa) Simiona	Hawaiian	1909	Ka'ū	F	Honokōhau iki	1962 participant in Bishop Museum interview. Married descendent of native families of Honokōhau.
Mahone Ka'eo	Hawaiian	ca. 1890	Kaumalumalu	M	Kaumalumalu	1962 participant in Bishop Museum interview. Worked Honokohau Ranch.
Valentine K. Ako	Hawaiian	1926	Hōlualoa	M	Kaua'i	1996 Interview participant. Visited families and fished at Honokōhau (1930s-1940s).
<b>Interviews of 1999-2000:</b>						
James M. Greenwell	Caucasian	1915	Honokōhau	M	Honokohau	Descendant of Ranch founder, and owners of Honokōhau since 1876.
L.R. "Rally" Greenwell	Caucasian	1913	Honokōhau	M	Waimea	Descendant of Ranch founder, and owners of Honokōhau since 1876.
Patricia Greenwell	Caucasian	1924	Oahu	F	Waimea	Wife of Rally Greenwell (traveled lands of Honokōhau with Frank Greenwell et al.)

**Table 1. Interviewee Background (continued)**  
**Interviews of 1999-2000:**

<i>Name of Interviewee</i>	<i>Ethnicity</i>	<i>Year Born</i>	<i>Birth Place</i>	<i>Male (M) Female (F)</i>	<i>Place of Residence</i>	<i>Comments</i>
Al Kaleio'umiwai Simmons	Hawaiian	1933	Hōkūmāhoe (Hilo)	M	Waiākea	Relative of native families of Honokōhau; visited families and fished at Honokōhau and vicinity (1940s-1950s).
Violet Leimomi Nihi-Quiddaen	Hawaiian	1927	Oahu	F	Kona	Direct descendant of native tenants and land owners of Honokōhau; raised at Honokōhau iki (1930s).
Agnes Puakalehua Nihi-Harp (with son, Isaac Harp)	Hawaiian	1928	Oahu	F	Oahu	Direct descendant of native tenants and land owners of Honokōhau; raised at Honokōhau iki (1930s).
George Kinoulou Kahananui Sr.	Hawaiian	1925	Hōlualoa	M	Kalaoa	Relative of native families of Honokōhau; visited families and fished Honokōhau and vicinity (1920s-1940s).
John Hills Ka'iliwai	Hawaiian	1936	Lanikai	M	Pu'u Anahulu	Visited families and fished at Honokōhau and vicinity (1940s-1950s).
Malaea Agnes Keanaaina-Tolentino (with daughter, Cynthia Torres)	Hawaiian	1928	Kalaoa	F	Kealahou	Following birth, she taken to her grandparents home at Honokōhau nui and raised there. Descended from historic residents and employees of Honokōhau Ranch, and related to native residents of Honokōhau iki. Visited relatives at coastal village (1920s-1930s).
<b>Consultation Program Participants 1999-2000:</b>						
Curtis Tyler III	Hawaiian	1946	Kona	M	Kalaoa	Active in Hawaiian issues – recommended interview contacts.
Ruby Keanaaina McDonald	Hawaiian	–	Kona	F	Kohalaiki	Descended from historic residents of Honokōhau; is Kona Liaison for OHA; and is knowledgeable of area history and families.

**Table 1. Interviewee Background (continued)**  
**Consultation Participants 1999-2000:**

<i>Name of Interviewee</i>	<i>Ethnicity</i>	<i>Year Born</i>	<i>Birth Place</i>	<i>Male (M) Female (F)</i>	<i>Place of Residence</i>	<i>Comments</i>
Marion Keliikipi Bush	Hawaiian	—	—	F	Kona	Descended from original <i>kuleana</i> owner at Honokōhau nui.
Robert Ka'iwa Punihaole	Hawaiian	1923	Kalaoa	M	Kalaoa	Descendent of native families of Honokōhau, and frequented coastal village 1920s-1960s.
Geraldine Kenui Bell and Stanley Bond	—	—	—	—	—	Park Superintendent and Archaeologist Resource Manager at Kaloko-Honokōhau National Historical Park.
David Kahelemauna Roy	Hawaiian	1925	Honua'ino	M	Keauhou	Hawaiian historian; and Chairman of Kaloko-Honokohau Advisory Commission and Na Kokua Kaloko Honokohau.
Norman Keanaaina	Hawaiian	1940	Kalaoa	M	Kalaoa	Kahu Keanaaina (youngest brother of interviewee Malaea Keanaaina Tolentino) is descended from Honokohau residents and former managers of Kaloko fishpond.
Kaloko-Honokohau Advisory Commission and Na Kokua Kaloko Honokohau	—	—	—	—	—	Both organizations are Federally recognized and/or commissioned, and advise on cultural activities and resource management of Kaloko-Honokōhau NHP.

### **Overview of Interview Documentation and Recommendations**

The following narratives provide readers with an overview of the primary points raised by interviewee/consultation program participants regarding natural and cultural resources of Honokōhau and vicinity. Please note that while the information below provides readers with an overview of the cultural-historical information and recommendations that was recorded as a part of this study, the full interview transcripts, and consultation records, should be read for further details and to understand the context in which the information was discussed.

Participants in the oral history interview and consultation program (herein after interviewees) conducted as a part of this study were asked to share recollections of the history of the land and practices of the residents (also the elder family members of a number of program participants). They were also asked if they had concerns, thoughts, and recommendations, regarding the proposed development of the study area parcel in Honokōhau nui. Responses regarding traditional cultural sites in the project area parcel were of a general nature. With the exception of the *Alanui Aupuni* (Old Government Road), and a cave site in the immediate study area (known to the interviewee as a result of archaeological investigations of the 1970s), no one shared knowledge of specific sites in the project area.

All interviewees recorded that in the early twentieth century, residency and life in the two Honokōhau focused on activities that took place on the shore, or in the uplands, with little activity (except for limited ranching) on the lower *kula* (flatlands or plains). Activities of area residents ranged from working the fishponds and off-shore fisheries with families living on the shore at the small village in Honokōhau iki; and in the uplands, where *kalo* (taro), *'ulu* (breadfruit), *'uala* (sweet potatoes), coffee and other crops were grown; and where ranching operations were centered. The latter activities generally occurred in the area extending *mauka* from the Palani Road – Māmalahoa Highway vicinity.

The Greenwell brothers and others who resided in the Honokōhau vicinity, all recorded that except for occasional excursions into the lowland *kula* (generally undertaken as a part of the ranch operations), little or no travel occurred via trails in Honokōhau nui for as long as the interviewees can remember (dating to ca. 1915). Travel via *mauka-makai* trails in Honokōhau iki-Kealahou; lateral shore line travel between Honokōhau and Kailua; and *mauka-makai* travel between Honokōhau to upland Kohalaiki (the trail crossed through Kaloko) did take place.

Two sisters (V. Leimomi Nihi-Quiddaoen and A. Puakalehua Nihi-Harp), descendants of the Kalua-Kuakahela-Kimona (Kanakamaika'i) line, shared that in their youth (ca. 1930), they went with their *mākua-kūpuna* (parent-grandparent) generation to some areas, which they believe to be above the present-day Ka'ahumanu Highway (in line with Kanalani Street in the Kaloko Industrial Park), to cultivate *'uala* (sweet potatoes) and other crops which could be grown in pockets of soil and mulched planting areas on the lava flats of the lower *kula* (flatlands). Because the families from whom these sisters are descended, resided in Honokōhau iki, and the families maintained residences in the uplands of Honokōhau iki (on Grant 3022) and on the shore, between 'Ai'opio Fishpond and the *pā ilina* (family cemetery) on the 'a'ā near the Honokōhau nui & iki boundary, it is believed that the *kula* planting fields were in Honokōhau iki.

While interviewees were not able to share site specific documentation for resources within the 336 acre study area parcel, many of them expressed concern for the sites which may have been found as a result of archaeological work in the field. The interviewees concurred with the preservation of sites with *ilina* (human remains), sections of the old *mauka-makai* trail, and other sites as recommended as a result of the field work. It was also suggested that some of the sites within the study area may receive some level of interpretation (tying in with the interpretation of Kaloko-Honokōhau). An agreement is also being worked on to curate any artifacts which may be discovered on the parcel in the Kaloko-Honokōhau National Historical Park collection (thus remaining on the land of origin).

Two primary concerns regarding the proposed development were raised by National Park Service staff and David Kahelemauna Roy (and members of the Kaloko-Honokohau Advisory Commission and Na Kokua Kaloko Honokohau), the were — (1) ensuring that the development would not adversely impact water quality of the Kaloko-Honokōhau Fishponds and anchialine pond resources; and (2) that the development not appear to be looming over the park resources. James S. Greenwell (Lanihau Partners, L.P.) and William L. Moore, Planning Consultant initiated dialog with the National Park Service and Advisory Commission/Na Kokua upon learning of these concerns.

## ***NĀ HONOKŌHAU (THE LANDS OF HONOKŌHAU AND VICINITY) ORAL HISTORY AND CONSULTATION INTERVIEW RECORDS***

---

The following oral history interview narratives are provided here as they were released by the individual interviewees. It is requested here that all who read these interviews respect the interviewees. Please reference the oral history narratives in their context as spoken—not selectively so as to make a point that was not the interviewee's intention. *E 'olu'olu 'oukou e nā mea e heluhelu ai i kēia mau mo'olelo 'ohana — e hana pono, a e mau ke aloha!* Your respect of the wishes of the families and the information they have shared will be greatly appreciated.

This section of the study is divided into three sections — (1) Interviews conducted prior to the present study; (2) Interviews conducted as a part of the present study; and (3) a summary of documentation recorded in notes as a result of consultation with selected individuals.

### ***Excerpts from Oral History Interviews Conducted Prior to the Present Study***

The following four interviews were conducted with individuals who were either — descended from native residents of Honokōhau and neighboring lands of the Kekaha region; or who had worked and lived upon the lands of Honokōhau nui — iki with elder native residents. Three interviews were conducted by Mary Kawena Pukui in 1962, on behalf of the Bernice Pauahi Bishop Museum, and the fourth interview was conducted by the author in 1996. Several nieces and nephews of the older interviewees (themselves, now in their 70s), participated in interviews which were conducted as a part of the present study.

***Lowell Keli'iahonui "Kanaka" Punihaole and Mary Peahi-Punihaole  
with Mary Kawena Pukui, At Kealakehe, June 12, 1962  
(BPBM Collection No.'s 129.3.2 and 129.4.1 — translated and transcribed by Kepā Maly)***

Lowell Punihaole was born at Makalawena (ca. 1899), and he passed away in 1992. Lowell Punihaole's granduncle (Kauai-a) married Pua Kalua (whose father purchased the 'ili of 'Elepaio in Honokōhau iki, in Grant No. 3022). His genealogy ties him to the families of Honokōhau and many families of the larger Kekaha region. From the 1960s to the late 1980s, Lowell Punihaole served as the *kahu* of the Kekaha Church of Mauna Ziona (pers. comm. Robert Ka'iwa Punihaole Sr., oral history interviews in prep).

In his interview with Mary K. Pukui, the elder Punihaole described the importance of the Honokōhau fisheries and the coastal villages. He also shared historical accounts of visits made by Queen Lili'uokalani and later, Prince Jonah Kūhiō to Honokōhau, and songs which commemorated their visits.

Speaking of visits by Queen Lili'uokalani and Prince Jonah Kūhiō to Honokōhau:

LKP: ...There was a rest house over there that Lili'uokalani stayed at when she came and visited here. This *mele* (song) "*Na Lehua Elua*," was composed for Lili'u, by this woman, Ha'aheo, Mrs. Achelly. When Lili'u went around to attend to the needs of Hawai'i...she went upon the ocean, sailing, and she saw the 'ōpua



(billowy horizon clouds) on the sea. She spoke of this, and she, Lili'u, did not know that this *mele* which Ha'aheo composed, was for her. When she learned that Ha'aheo had composed the *mele* for her, she was so filled with love and she cried. This is the *mele* —

*Nā lehua 'elua mōkaulele,  
O ke kai malino a o Kona,  
Kū mai ka 'ōpua ano i ke kai,  
Ho'owehiwehi ka moana.*

There are two extraordinary  
*lehua* blossoms,  
The calm sea of Kona,  
and the billowy horizon clouds  
that rise up from the sea,  
It is they that adorn the ocean.

*Pā mai ka makani 'Ōlauniu,  
Mā'oki'oki i ke kai.  
Pā mai ka makani ia la he 'Eka,  
Pā kolonahe i ke kua.*

The 'Ōlauniu breeze blows,  
causing streaks upon the sea.  
The 'Eka breeze blows,  
gently at the back.

*Ua ku'i 'ia mai la e ka lono,  
Ua ka'ahele ka wahine.  
Ua ahū wale no o Uwēkahuna,  
Poli kapu o Kamohoali'i.*

The news has gone abroad,  
The woman (Queen) is traveling.  
Uwēkahuna is clear,  
the sacred bosom of  
Kamohoali'i

*Nā kuahiwi kaulana 'ekolu  
O ka mokupuni a o Hina,  
O Mauna Kea no me Mauna Loa,  
Muli pōki'i o Hualālai.*

The three famous mountains  
on the island of Hina,  
Are Mauna Kea, Mauna Loa,  
and the young sibling, Hualālai.

*Nā lehua elua mōkaulele,  
O ke kai malino a o Kona,  
Kū mai ka 'ōpua ano i ke kai,  
Ho'owehiwehi ka moana.*

(as above)

This song is for Lili'u. She awoke one morning and the wife of the doctor (Ha'aheo) was coming down here, and Lili'u heard the words of this song. She felt so much love... Ha'aheo composed this song for her, for Lili'u...

This song is for Kūhiō —

*Lei ho'i a o Kānekina,  
E popohe mai nei i ke ala nui.*

Kānekina wears a lei,  
The trail brings him around

*Ahiahi kāua e nauē,  
E 'ike nā 'ōpu'u rose.*

In the evening we two shall go,  
to see the rose buds.

*Ho'okomo i ke awa o Honokōhau,  
E 'ike nā manu i ka loko wai.*

Enter into the landing of Honokōhau,  
and see the birds at the pond.

*Hā'ina 'ia mai ana kapūana,  
Ō'ū 'oe a o ka nahele.*

So spoken is the refrain,  
You are perched there in the forest.

That *mele* is for Kūhiō. This is the story of Kūhiō, he went fishing. The fish was the *walu* (oil fish). It was at Honokōhau. Prince Kūhiō and his attendants went fishing at Honokōhau. That is the reason that this song was composed by my family. It was my family at Honokōhau who composed the song. That is why. The prince entered into the landing at Honokōhau, and he saw the young maidens of Honokōhau. At that time, there were many attractive people living at Honokōhau (chuckles). Prince Kūhiō saw the beauties of Honokōhau, and my family composed this *mele* for Kūhiō. (BPBM oral history Tape Collection No. 129.3.2 and 129.4.1)

***Joseph Kahananui with Mary Kawena Pukui***

***Kona, Hawai'i, June 12, 1962***

***(BPBM Collection No. 129.5.1 – translated and transcribed by Kepā Maly)***

Joseph Kahananui was a member of the Mokuaikai fishing partnership (ca. 1910-1920) which operated the ponds of Kaloko and Honokōhau. His family shared genealogical attachments with residents of Honokōhau and the larger Kekaha region. His father was Kupihē of Honokōhau, and he was *hānai* to Kahananui *mā* (see interview with Geo. Kinoulū Kahananui). During the interview, the elder Kahananui described various locations and activities associated with Honokōhau, and he also mentions having heard the Kamehameha I was buried not far from Alula (sometimes pronounced Alulā, with emphasis on the last letter, "a") at Kealakehe.

MKP: ...There is something that we have gotten, that I am translating, from the writings of Ka'elemakule, in the newspaper, *Ka Hōkū o Hawai'i*. He describes his living there, about the fishing customs, Makalawena...

JK: Makalawena. His place was at Mahai'ula. And he was also buried there...

MKP: When we went down to Honokōhau, we saw there were only other nationalities there.

JK: Only Filipinos now, there are no Hawaiians.

MKP: There are no Hawaiians. I asked Spinney, who was at the fishpond, because there were no Hawaiians.

JK: Before, the fishpond a stone wall, with a *mākāhā*. But when the ocean rose up the stones were broken.

MKP: So it was broken by the ocean?

JK: Broken. So at this time it's only sand, there is not stone wall. The stones of the *mākāhā* are still there, but the rest is only sand. The stones are gone.

MKP: We saw that it was only shallow there, there was only sand.

JK: Only sand. 'Ai'opio is that pond on the shore. It is a little pond.

MKP: That is the little pond I saw, 'Ai'opio?

JK: 'Ai'opio. And 'Aimakapā is above, that is the large pond. And Alula and Waihalulu. Alula is on the other side, and there is a cave there. That is where

Kamehameha is, there on the *pāhoehoe*. When you go to 'Ai'opio above there, that is where Kamehameha is, in the *pāhoehoe*, until this...

MKP: There is a waterhole behind?

JK: Yeah...

(gives his genealogy – with connection to Kamehameha and Panilā)

(brings out papers which his daughter typed out from handwritten notes in a book he found under Mrs. Ako's house; discussion on various *lā'au*, including medicine for 'akepau.)...

(describes his grandmother's *kihāpai 'uala* in the uplands)

(BPBM oral history Tape Collection No. 129.5.1)

*Mary (Keli'ikoa) Simiona and Mahone Ka'eo with Mary Kawena Pukui  
June 13, 1962, at Honokōhau, Hawai'i*

*(BPBM Collection No. 129.9.1 – translated and transcribed by Kepā Maly)*

Mary Makapini Keli'ikoa-Simiona was born on November 4, 1909, in Ka'ū. In 1927, she married Kalani Kimiona (also written Simiona), who was generally known in Kona and Kanakamaika'i (Kimiona Kanakamaika'i). On his maternal side, Kanakamaika'i was the great grandson of Kalua who purchased Grant No. 3022, the 'ili of 'Elepaio, in Honokōhau iki, in 1866. Kanakamaika'i's mother was Heneleaka Kalua, and his father was Kimona Kuakahela. Two of Kanakamaika'i's nieces (Violet Leimomi Nihi-Quiddaoen and Agnes Puakalehua Nihi-Harp, great, great granddaughters of Kalua), who also lived on the shore at Honokōhau iki in the 1930s, participated in an oral history interview as a part of this study.

Mary Simiona was Kanakamaika'i's second wife (the first wife having died in ca. 1925). Mary Simiona and Kanakamaika'i lived at the beach of Honokōhau iki from 1927 to 1940 (generally in the location indicated as Kalua's Hs. at Honokōhau iki on Emerson's Register Map No. 1280). Kanakamaika'i had been a member of the Mokuaikai fishing partnership (ca. 1910-1920) and he and Mary Simiona continued working the Honokōhau and Kaloko fishponds and fishing the deep sea fisheries during the time of their residency at Honokōhau iki. Kanakamaika'i passed away in July 1960, and Mary Simiona passed away in 1971 (source: family and residency documentation in interview; and family records).

Mahone Ka'eo lived at Kaumalumalu and worked for the Frank Greenwell Ranch, regularly traveling the lands between Honokōhau nui and Keauhou. In 1906-1907, Mahone Ka'eo also worked in the field with John Stokes, in collecting information on the *heiau* of Kona (see BPBM - SC Stokes Grp. 2, Box 5.5; and oral history interview with Josephine Ako-Freitas, 1996, by Maly).

(counter at 724)

MKP: I was told that you were the one who lived at Honokōhau.

MS: Yes, but I do not know the names of the places. [pauses] Some, I know the names but I do not know the reason that they were named.

MKP: That's no problem, that's good.

MS: The *heiau*, I don't know the names. There are names.

MKP: They are named.

MS: But they did not speak the names of the *heiau*.

MKP: It is a high *heiau*.

MK: There is perhaps a name for that *heiau*. That man came.

MKP: Emory them?

MK: With Naluahine [Ka'ōpua].

MKP: Kekahuna [Henry].

MK: Kekahuna. He perhaps got the names of those *heiau*, all the way to Puna.

MKP: That pond, the one called...

MS: 'Ai'opio.

MKP: 'Ai'opio. That *heiau*.

MS: That *heiau*, I don't know the name. They did not talk about that *heiau*. They said some names of this and that, but I do not know what they were.

MKP: Uh-hmm. The elders did not talk about that.

MK: Yeah, they didn't talk.

MKP: They didn't talk, this, and this, and this... (764)

...Kalalea, Hinahele, Ka'iole,

MS: At Honokōhau there is a sweet spring, but they did not give the name of the spring.

MKP: Outside there?

MS: Behind 'Ai'opio. Behind, that's the goat pen. Below there, it is a bathing pool. It is deep.

MKP: Who are the people that go there.

MS: Not many. It is close to that place, the rock cliff. That's where the water is. Ka'i'iwai. It is a spring, drinking water, for the fishermen of earlier times. The people gathered water to cook rice, cook sweet potatoes. It was not bitter water. We were used to the brackish water. Kamilo, the water was cold. There was a *heiau* behind our dwelling place, the *heiau* is named Halekūō (830). The thing that I heard about that place is that you could hear the *mele* (chants) from the ancient times. On their nights that they came out, but I haven't heard it up to this time. I've heard about it from other people, like those who were on horse back, but I haven't heard it. It is behind the houses there... [end of tape – continue 129.9.1 on second tape]

(000)

MKP: There are four houses of Filipinos there now.

MS: Yes.

MKP: One is close to the *heiau*, on the shoreward side, very close.

MS: Yes. There is one shelter nearby... [tape blank] there, it is from family to my husband...

MKP: We went to there, we walked with Sam Spinney.

MS: Ohh!

MKP: We went to 'Ai'opio. And Alula, is a little place there.

MS: Uh-hmm. There are some monuments/markers (*kia*) there.

MKP: Yes. There are stones there, perhaps *kū'ula*, perhaps *ko'a*. And behind there is a pond.

MS: Uh-hmm.

MKP: Spinney went up and came back with a ball of *limu 'ele'ele*, from a pond inland.

MS: Uh-hmm...

MKP: It is a nice place.

MS: Nice.

MKP: A very nice place.

MK: Before. But now it's all *kiawe*...

MKP: I went to look at the *heiau*. I looked, and it is very high.

MK: Ka'aihue is the name of that place, next to the *heiau*. That is Ka'aihue. The reason that name was given I don't know. I was just told this is that, this is that. The meaning behind it, I don't know.

MKP: I saw the Filipinos and spoke with them... Where were you?

MS: By the big *kiawe* tree. The house with the corrugated roof. The lean-to is near the coconut tree, it's kind of high, 58 feet. There is a little house with coconut leaves on the sand. The nets were dried there, the fish were dried, the '*ōpelu*. Before, they used to keep goats there. They kept goats, kept pigs, and fished...

MKP: Was there a school there before?

MS: Perhaps a school. The school house was a church.

MKP: A Kalawina church?

MS: Uh-hmm. That's where my husband was. Later, the church was taken down, taken to Keauhou.

MKP: Just a little one?

MS: Yes, small. It was just right.

MK: All of the churches on the shore are finished. Just like at Makalawena, there is no school. You talked with Punihaole?

MKP: Yeah.

MK: There was a church at Makalawena before.

- MKP: There were not many people then. They prepared everything on Saturday.
- MK: Everything was done on Saturday.
- MS: They cooked and everything...
- MKP: Was there a school there?
- MS: There were one, two...two houses together as the church at that time.
- MKP: Away from 'Ai'opio?
- MS: On a flat place there. And then there was a bathing place, called Kahinihini'ula, where the stones stand by.
- MKP: Yes.
- MS: Where the guardians stood by, when the chiefesses were there so that no one could go in. Kahinihini'ula. I went in the pond to gather 'ōpae (shrimp).
- MKP: 'Ōpae 'ula (red shrimp)?
- MS: Hmm.
- MKP: Still has.
- MS: Kahinihini'ula. Kahinihini'ula, that is the pool of the chiefess. And the stone mounds there, were for the guardians. Other names that I heard are Ke-one-o-Honokōhau, Kanaupaka, 'Ōpalahaku, Awanuka, and Kaloko... (120)
- MKP: And there is a fishpond there?
- MS: A fishpond. My husband had a lease there with Mokuai. The fish were *awa*, 'ama'ama, āhole, 'ōhua. There were no pūhi (eels)... (describes the Kaloko pond, fishing from the canoe, and use of the mākāhā – it is a mysterious pond) (324)
- (discuss loko 'ōpae 'ula, 'ōpelu fishing, and fishing methods at Kaloko, and kapu associated with ponds – to end of side A)
- MK: (426 – Discusses kapu of the spring Waiku'iākekela at Ki'ilae, and kapu associated with fresh water ponds.)
- MKP/MS: (446 - Discuss Mary Simiona's family background, Kanakmaika'i's background, and family and sites of Ka'ū which both MKP and MS knew in common.)
- (BPBM oral history Tape Collection No. 129.9.1, 129.9.2, and 129.10.1)

*Valentine K. Ako*

*Oral History Interview*

*January 8 & 9, 1996 with Kepā Maly*

*(Personal Release of Interview  
Records Dated – May 21<sup>st</sup> 1996)*

Valentine K. Ako (uncle Val) was born at Hōlualoa, North Kona, in 1926. He is descended from families with many generations of residency in North Kona. On the paternal side of his family, he is descended from the Ka'iliuaua-Napu'upahe'e lines (of Kealakehe), and on his maternal side, he is descended from the Kanoholani Kai'amakini line. Additionally, the family has many interrelations to the families of Kona, tying them to many of the *ahupua'a* of the Kekaha region.

(Uncle Val's elder brother, Kino Kahananui, raised at Kalaoa is also a participant in the Honokōhau interview program.)



*Valentine K. Ako at John Ka'elemakule's Mahai'ula home (built 1880) in the background (Nov. 1997).*

In the 1930s-1940s, Uncle Val spent a great deal of time with his own *kūpuna* and other elder native residents of North Kona. The primary activities that uncle participate in were fishing and gathering salt between Keauhou to Kīholo.

Uncle Val was taught about the *ko'a* (fisheries, fishing stations and triangulation marks), and various resources of the coastal lands that were, and remain important to the natives of Kona. The section of the interview cited below, includes descriptions of the *ko'a* fronting Honokōhau and Kaloko, as well as those of neighboring lands to the north and south. He describes the protocols of fisheries management and maintenance (including care of the fishponds). The interview also includes interesting accounts of the importance of the fish of the Honokōhau-Kaloko fishponds in the larger community, and how fish were transported to Kailua. Today, uncle Val is recognized around the State as one of the important elder Hawaiian fishermen, and is a participant in a number of marine fisheries programs.

Because of the time spent along the shores of Honokōhau and Kaloko, and the various relationships which his family shares with native residents of the coastal region, uncle Val is very knowledgeable about the old families and connections of those families to others ties to Honokōhau. In a conversation with uncle Val on September 4<sup>th</sup>, 2000, regarding the Lanihau Partners proposal, uncle Val expressed one primary concern —

Ask them to take care of the *mauka* lands and ensure that the water quality of the fishponds and important fisheries fronting the Honokōhau vicinity be protected. (pers. comm. August 28, 2000)

Sitting at Kaloko Fishpond, describing the fisheries and fishermen of Honokōhau-Kaloko and neighboring lands of Kona in the 1930s-1940s:

- KM: ...You also mentioned that the fishpond here at Kaloko...now, the fishpond wall was narrower and built up higher, yeah?
- VA: Yes, the wall, it was high and there was two *kahe*, one on the Kailua side and one on the north side.
- KM: Can you explain? The *kahe* is the channel that runs between...?
- VA: Yeah that's the main channel from the ocean into the pond for the screen.
- KM: And had the *kahe*...?
- VA: At the *kahe*, there was a screen that separated the small fish from the big fish. They made it so that the '*ama'ama* or whatever, baby *awa* would pass through either way, and that way they were able to not plant the fish in the pond, because automatically, it will feed itself you know. And that's the way...that's reason, when they made the *kahe*, they made it in such a way, that the big fish wasn't able to go out, but the small fish were able to go either way.
- KM: Ah-haa, so there was a *mākāhā* like...?
- VA: Yeah.
- KM: ...a gate...?
- VA: Yeah.
- KM: ...that was operated between... What, you'd said you remembered what the wood was they made the *mākāhā* from up there [pointing to the uplands above Kaloko vicinity].
- VA: Yeah, it's made out of '*ōhi'a*, or later, from *kiawe*, nothing less than that.
- KM: So '*ōhi'a* would have been the olden days one?
- VA: Yeah, yeah. Could retain the salt and it would last longer. But, you know, when they made those *mākāhā* out of '*ōhi'a* and everything, everything was done green. Because when the '*ōhi'a* is green, you can nail it through. And in many instances they used wooden pegs. How they built it, I do not know. But, if they didn't have any metal implements, it was pegged into the foundation. And then they would pile all the stone, and they did it in such a way that even in rough water, the *mākāhā* wouldn't break.
- KM: Hmm! You'd said that the base of the pond wall was wider.
- VA: Yeah, was wider.
- KM: And it came up narrower?
- VA: Yeah.
- KM: About how high do you think the wall was, if you stood at the base ?
- VA: Gee, it was higher than me.



KM: Was higher than you, and what...

VA: If I stood down, below, and stood up, it was about ten feet high.

KM: So not like now, it's all leveled and spread out flat...

VA: Yeah.

KM: It's maybe 30 feet wide in some places.

VA: Yeah. No the thing was high.

KM: Narrower and high?

VA: Yeah.

KM: You pointed out earlier this morning, you had shared the story about the *honu* [turtles], where the turtle *hale* was like, where they catch the turtles?

VA: Yeah.

KM: And then... So I took a picture of that area. Now you said on the Kohanaiki side of the fishpond wall had some *ko'a*.

VA: 'Ōpelu *ko'a*, yeah, on the Kohanaiki side of Kaloko.

KM: And that *ko'a* is built up of stone, like a platform. and they fish out there?

VA: Yeah. We fished for 'ōpelu out there on that *ko'a*. Even up 'O'oma 1 and 2, there were two *ko'a* over there that we also used. And Akuiwa and I fished in that area. And in that particular area, none of the old 'ōpelu fishermen were using that *ko'a*, so Akuiwa and I were using taro and flour. So we never intruded with other *ko'a*. Where other fishermen didn't use the *ko'a*, we would use our bait, but we would let the other fishermen know what we were using for the bait, you know, what the chum was. So that they wouldn't intrude, they could use the *ko'a*, but just had to use the same type of *palu*.

KM: Now, you'd also mentioned that you had to train kind of the fish...

VA: Yes.

KM: You would go steady, morning and evening like that.

VA: It was a must to retain the *ko'a*, that even if we didn't go out to fish. The old timers always went out with their *pū'olo* to feed the fish, to retain them.

KM: So you trained them?

VA: Yeah, yeah.

KM: The fish were trained, and you'd use...?

VA: Then you...a certain time, you would have to go out there at the certain time of the day, you see. And I know for a fact that it used to be 4:30 in the afternoon, I would be going out. So when you feed that the group of fish, the next morning when you feed 'em, they're going to be there. But how you going...because when you go out to the ground, so you *paipai* [urge the fish up] you know, with your paddle and you hit the side of the canoe and automatically, the whole school will come.

- KM: Were their *ko'a* was... Now you also said that at other areas, there were *ko'a* as well?
- VA: Yes, like the *ko'a 'ōpelu* that was right outside of Maka'eo.
- KM: So, right outside?
- VA: Yeah, right there.
- KM: The Pai...and whose house? Ka'iliwai?
- VA: Ka'iliwai was there first then the old man, Pai.
- KM: So they had one *ko'a 'ōpelu* right outside here.
- VA: Yeah.
- KM: So in between their house and Maka'eo.
- VA: Yeah.
- KM: As you keep going down, like if you come in...now you described a little bit, had some *ko'a* in front of like your folks' place by Ocean View [restaurant]. Were there *ko'a* that you fished like at Kahului or at Puapua'a, Hōlualoa?
- VA: Oh, yeah. Each little cove had a *ko'a* outside of it. So evidently the *kūpuna* may have trained the fish in their particular area, and that's the reason why, even outside my tūtū's place [on the north side of Oneō Bay] there was a *ko'a* out there, but that *ko'a* was inter-related to the Kailua *ko'a*. The Kailua *ko'a*, that's where, like I said, everybody used to take chance to go. If you miss, the next fisherman is going. But there were selfish fishermen who, they weren't satisfied... So if you had a fisherman like George Ka'iliwai, when his chance came, and the guy was in the way, he'd fix 'um up. He just spread all his bait, he'd spread 'um all on the surface. And that's when the *'ōpelu* are going to feed. Because they going be full and they *ho'olili* [all rise to the surface, agitating the surface], eh. So because of the fisherman that did bad, everybody was going home, eh.
- There were times that they came on the shore and, you know, throw blows, terrible fights. You know, Ka'iliwai, they couldn't...because Ka'iliwai had only one leg, eh. But, Ka'iliwai never did bad...
- KM: So they were disrespectful of his fishing right.
- VA: Yeah, yeah... ..You know, there are different varieties of *awa*. The deep sea *awa* they call *awa'aua*. It's sort of like a cross between *awa* and *'ō'io*, and now, they sometimes call 'em *Pākē awa*. That's what the *awa'aua* is. And then you have *awa kalamoho*, it's a big *awa*. It's on the shore and in the pond, big large ones... [gesturing with hands]
- KM: Oh, Three feet kind!
- VA: Yeah, that's *awa kalamoho*. Why do they name 'em? They had a purpose for naming them, you know. So that's how we used to distinguish them. Certain fishermen caught the *Pākē awa*, or *awa'aua*, and then they say, "Oh, I caught *awa kalamoho*." And in Kona, way back when I was a little boy, the Honokōhau and Kaloko fishponds were the fishponds that supplied Hilo and Kona with *awa* and mullet. And when we had *pā'ina* or *lū'au*, and we didn't have *kālua awa*, the

party wasn't complete. You had to have *awa*. And people say, "Oh, you know, when you go *kālua* the *awa* get plenty bones." But our *kūpuna* knew how to eat the *awa*. They never eat 'em hot; they eat 'em cold so when you pick up the meat, the bones stay back. In spite of all that bones, and that's how they enjoyed it, you know. It was always *kālua awa*... And another thing, if they didn't have that, they would have dry *aku*, and *kālua* the dry *aku*, you know, in a wrapper.

KM: Oh like a ti leaf wrapper?

VA: Yeah ti. How you make a regular *laulau*. And that we used to *kālua* and it taste like smoke meat, you know. But it had to be dried and when you take 'em out of the *lā'i* it has a nice smell eh. And that's how *tūtū* and daddy used to do, when they didn't have any *awa*. That's what they would use.

...You know, Kaloko and Honokōhau, they don't have the resources now, that we had during our day. A man was always the caretaker. When I was older, it was a Filipino man and a *Pākē* man that used to take care of Kaloko and Honokōhau....

KM: Were there Hawaiian families still living down Kaloko or Honokōhau when you were a child or was it mostly the...?

VA: Had the old man Kanakamaika'i and his wife, Makapini, and some other 'ohana sometimes, but later it was the Filipino.

KM: A Filipino caretaker. Hmm...

VA: Like me, my family we had fishing rights along this whole coastline. But we didn't take that... abuse that privilege because it wasn't necessary for us to go during our time, because we had ample supply right within this area. So if I fished down Puapua'a, I'd never go beyond to...occasionally we would go to Hōlualoa beach but I would fish about from here [Kaiakeakua] to Maka'eo and on to Kaloko if I wanted to catch certain species. Like if I wanted to catch turtle, I would go to Kaloko.

KM: You said, there's a in the ocean in front of Kaloko. There's a...

VA: A cone-like shape for that was...

KM: ...built up? And that was...?

VA: For turtles.

KM: You called it turtle house?

VA: Yeah, yeah, yeah, that's the one. You see, at that time, Honokōhau, the fishpond, you know, that sandy area, the turtles used to lay eggs over there. I don't know if they do today. And we...nobody fiddled around with them, when they went up to lay their eggs.

KM: No one messed with them?

VA: No, no, no, no. It was sort of...we, our people, they respected. I mean they feel if there was a spawning ground or whatever, that was theirs. Because very few of our Hawaiians ate turtle. And my family didn't eat turtle until I went ahead and caught the turtle...

But, where that turtle house was, they used to go lay eggs on the Honokōhau side. And that's the reason why over there used to get plenty turtles. Yeah the biggest...I caught a 400 pounder. And you know it was surprising when I think back how I was able to bring it on board the canoe eh, take 'em home, cut 'em all up. You know, there's a rich history about that place...

KM: Earlier, you mentioned the caretaker at Honokōhau, Kaloko side, and how they'd transport the *awa* like that to Kailua?

VA: Yes, when I was young, old man Polto was the caretaker of Kaloko. During Thanksgiving, Christmas, and New Year's, our *kūpuna* looked forward to having *awa* and 'anae in the *pā'ina*. Old Polto used to catch the fish about ten o'clock in the night, and by two o'clock in the morning, he had it all packed up on the donkey, and they trained a dog and the donkey to transport the fish from Kaloko-Honokōhau to Kailua, at Henry Akona's fish market. And in traveling from two in the morning, by five 'o'clock in the morning, the fish on the donkey would be at Henry Akona's market. This was done repeatedly during the holidays, Thanksgiving, Christmas, and New Year's. 'Cause our *kūpuna*...the menu, if we didn't have *awa*, raw *awa* and *lāwalu awa* or *kālua awa*, the menu wouldn't be complete without this special fish.

KM: 'Ae...

## *Oral History Interviews*

### *Conducted as a part of the Present Study*

The interviews cited below, were conducted as a part of the present study. The approximate locations of selected features and locations, described in the interviews have been identified on *Figure 2*—an annotated interview map (Reg. No. 1280) at the end of *Volume I*.

*James Mallaby Greenwell*  
*Oral History Interview*  
*at Honokōhau Nui*  
*September 28, 1999 and*  
*February 3, 2000*  
*with Kepā Maly*

James Mallaby Greenwell was born at Honokōhau in 1915, the third of three sons born to Francis "Frank" Radcliffe Greenwell and Evelyn Wallace-Greenwell. The Greenwells have lived in Kona since the 1850s, and James Greenwell's grand-father (H.N. Greenwell) purchased the entire *ahupua'a* of Honokōhau nui in 1876, including the *Konohiki* rights of Chiefess Kekauonohi<sup>3</sup>.



*James Mallaby Greenwell at Palani Ranch, Honokōhau Nui*  
*(Photo courtesy of James Greenwell)*

H.N. Greenwell's initial activities on the Honokōhau lands included coffee cultivation, raising of livestock, and hunting goats and sheep. His primary area of operation were the *mauka* lands—those lands extending from the vicinity of the Government Road to Kailua and the slopes of Hualālai where rains could be counted on and cattle could be kept. Shortly after Greenwell's purchase of Honokōhau, he hired Kekoanui (formerly a teacher in the school at Lanihau) to manage the North Kona lands of the Greenwell operation. Kekoanui lived at Honokōhau nui, and his area of responsibility included Honokōhau, Lanihau, and other privately owned lands in North Kona, and also included supervision of the Greenwell leasehold lands which extended as far north as Ka'ūpūlehu (leased from B.P. Bishop).

In 1882, H.N. Greenwell set George Clark up in business to manage cattle operations and other related activities under "Honokohau Farm." Honokōhau provided pasturage for animals rotated between other Greenwell properties, including the mountain ranch lands of North and

<sup>3</sup> See pages 75-81 and 111-113 in Volume I of this study, for a detailed overview of Greenwell tenure and ranch history at Honokōhau and neighboring lands in North Kona.

South Kona. Greenwell's Journals (for the period between 1880-1890) document that little activity, other than goat hunting and very limited residential lease use of land on the shore of Honokōhau took place on the arid *kula* (plains and flatlands) of Honokōhau nui.

Following the death of Henry N. Greenwell in 1891, the Greenwell land holdings in both North and South Kona, were held in trust by his wife Caroline. In the early nineteenth century, the lands were divided into three primary sections and given to the three eldest sons of H.N. Greenwell. It was through this division that Frank Greenwell inherited the Honokōhau section, which also included Lanihau and several *ahupua'a* extending south to Kaumalumu (situated between Kailua Town and Keauhou Bay).

Under the ownership and management of Frank R. Greenwell, ranching operations continued in Honokōhau nui. It was not until 1941, that Frank Greenwell acquired an ownership interest in portions of the neighboring Honokōhau iki from heirs of the Spencer estate.

Describing land use and distribution of cattle on the lands of Honokōhau nui, James Greenwell noted that the carrying capacity of cattle on the *makai* lands has always been, and remains determined by seasonal weather patterns and availability of feed and water. Until the 1970s development of the Ka'ahumanu Highway, cattle ranged all the way to the shore of Honokōhau nui and iki, where the cattle had access to brackish water pools. Near the fishponds.

In the *kula* lands of the present study area, James Greenwell has no recollections of ever being aware of native Hawaiian sites. He does describe the construction of the *ahupua'a* boundary (ranching walls), including one that runs across Honokōhau nui a short distance above the present study area, and was aware of a number of sites in the land which was sold to the National Park Service.

Mr. Greenwell does not recall anyone living on the shore of Honokōhau nui during his youth, though he is aware of people having lived *makai*, on the flats between the two fishponds of Honokōhau prior to his birth. Historical information shared with Mr. Greenwell regarding documentation on residency at Honokōhau iki through ca. 1940, was previously unknown to him. Mr. Greenwell did provide detailed information, including names of all the individuals he could remember as having resided at Honokōhau (residences being generally around the main roads from Kailua and Hōlualoa), and he pointed out the locations of their various residences and agricultural fields on maps.

Except for travel associated with occasional cattle drives and ranch operations, Mr. Greenwell does not believe that in his life time, that there was much, if any *mauka-makai* travel through Honokōhau nui. It is also his recollection that any use of the fishponds during his life was handled through "gentlemen's" agreements between his father and those who wished to use the ponds. Access to the fishponds was gained by the old *makai* government, and later by a jeep trail opened by Francis Foo.

During the interview several historic maps were referenced, and when appropriate, selected sites were identified on the maps as well (see *Figure 2*).

(begin interview transcript):

KM: *Aloha* and thank you. We are talking about Honokōhau and some of your recollections of this land and things that have occurred in your life time. Changes that you may have seen, and the families...what ever strikes your mind as being of interest or historic value. So again, thank you.

JG: Glad to see you again.

KM: My pleasure, thank you. First if we could, just some general background information. May I ask you to share with me please. Your full name, and date of birth?

JG: James Mallaby Greenwell, August 17<sup>th</sup>, 1915.

KM: 'Ae. Okay, thank you August 17<sup>th</sup> 1915. Good, you were born here in Kona?

JG: I was born here in Kona about half a mile down the hill from where we are.

KM: So, the *makai* family home was just...?

JG: Still there.

KM: Yeah. And we are in the land of Honokōhau?

JG: We are.

KM: Yes. This is Honokōhau nui or first?

JG: This is Honokōhau nui.

KM: 'Ae. Your father was, Frank Greenwell, is that correct?

JG: Frank R. Greenwell.

KM: 'Ae. He's well known and remembered in our history and in fact was affectionately called Palani, I believe?

JG: He was on the Board of Supervisors for many years, Palani Road is named after him.

KM: 'Ae. Your father also was born here in Hawai'i in Kona, is that correct?

JG: South Kona, yes.

KM: He was born towards south Kona.

JG: Kalukalu.

KM: Kalukalu, okay. His father Henry Nichols Greenwell came to Hawai'i, was it around?

JG: About 1850.

KM: Yeah.

JG: He came from England by way of Australia.

KM: Hmm. I see of course your grandfather's name, as you said 1850, early on, when he came to Hawai'i, he settled here in Kona. I see that he took an interest in ranching and some businesses...a store as I recall.

JG: His first business was growing oranges for the whalers. Ka'awaloa was quite a whaling boat port. The water there was very deep, very calm and it was the port for South Kona.

KM: Yes.

JG: He lived not too many miles, more or less straight above Ka'awaloa.

KM: 'Ae.

JG: He got into oranges and then he got into land acquisitions.

KM: Yes.

JG: The cattle sort of followed the land acquisition as a means to open the land and to utilize the land. He employed a lot of Portuguese people. The Portuguese coming from the old country in about 1870.

KM: Hmm.

JG: One of the principle activities was to make butter which was really a side line to taming the cattle.

KM: Hmm.

JG: He went into partnership with several Portuguese families in different parts of the properties that he acquired. Mostly up the mountains.

KM: 'Ae.

JG: They did the work, they tamed the cattle, they milked the cows, they made the butter. Then he shipped the butter to Honolulu and I understand some of it even went to San Francisco.

KM: Wow.

JG: It was packed and kegged with a pretty heavy salting to preserve it, and that's the way it went. He was Harbor Master of Ka'awaloa and he had other Government positions.

KM: Yes.

JG: And my grandmother, his wife, who he did not find until he went to the Caribbean area to find some sort of insect or disease or whatnot that would counteract the blight problem he was having with his oranges.

KM: I see.

JG: And he stayed with these plantation people on the island of Monsarrat, their name was Hall and he ended up marrying Elizabeth Hall who he brought back to Hawai'i.

KM: Hmm.

JG: They subsequently had ten children, raised everyone and most of them became active in the family business until they moved away little by little.



KM: Hmm, what a history! As I recall, and as you said, grandpa had Kalukalu. I remember he also had activity in the Interior Department as sort of a Lands Commissioner?

JG: I think so. That history I know very little about.

KM: I see records for various positions such as roads, postal, and education boards. So I've seen in some of the old communications that, as you said, he was involved with Government affairs as well. I think we see his name throughout the records.

JG: I think you're right and his wife, I have heard it said was the first white woman to reside here.

KM: Hmm, wow. He also had Kealakekua?

JG: That came later.

KM: Was that in his time or?

JG: Yes, oh yes.

KM: Okay. Kealakekua, Kalukalu a variety of lands.

JG: Hōkūkano...I don't know the names of all those properties.

KM: I know you come in to Kaumalumalu also?

JG: Yes and Honokōhau, and various little pieces here and there.

KM: Scattered in between. Is Honokōhau pretty much the northern most parcel?

JG: Correct.

KM: At the time your grandfather was acquiring these larger land parcels, was the family's primary focus, the ranching activities?

JG: They were sort of backing into that as their way to utilize the properties and he went into partnership with these different Portuguese families to make it work.

KM: I see by...and we have several maps here this is Register Map 935, Boundary Commission Map of Honokōhau nui, we have several others. I see that by the 1870's your grandfather as I recall already had Honokōhau.

JG: Could be. There was a period in there were the lands were being disposed of by the Government.

KM: Yes, that's right.

JG: And if you were around and interested, the price was right... He was very active in those years.

KM: Uh-hmm. Now you, as you said, [looking at Register Map No. 935] this is roughly on this map what says Government Road is roughly Māmalahoa Highway, so just below us. Your house was somewhere along the Old Government Road?

JG: Right, the Government Road was just above the stone wall here [pointing to location on map].

KM: Uh-hmm.

JG: [looking at the map] I'm not sure where that one is.

KM: And here's the old school house, so the Government Road, the Schoolhouse... [looking at the map]. As we go down the map I'm just curious about as a youth, born in 1915, can you describe a little bit of what was your families working relationships with the neighboring families? Who was living around this land at that time, and again the primary activity that you folks were involved in, at your childhood?

JG: Well just prior to that, everybody operated out of Kalukalu.

KM: I see.

JG: My dad used to ride horseback over here periodically and he took care of this section. There was one of those dairies right over here. [pointing to area just above his home]...  
[Mrs. Martha Greenwell comes in to speak to her husband for a moment.]

KM: You were mentioning in that early time, some time before getting settled here, your father would ride horseback between Kalukalu, which was the base, and Honokōhau.

JG: The same thing worked for Kealakekua. My Uncle Arthur was given the responsibility of that area. My Uncle Henry who was the oldest of the brothers, took care of the mid-section which was the biggest section and really the center of the principle activities. And my dad was responsible for the north side.

KM: And by the time your dad was coming in, was ranching the main operation out in this area? Or were you looking at agriculture...?

JG: No. I think intensive ranching on this side didn't start till later, I don't have any year on that. He and my mother built this house where I was born probably in 1912, 1913 somewhere in there. It's all a matter of record.

KM: Yes.

JG: The Historical Society can tell you those things. It was done when I was born and I had two brothers that were older than I was. One was born here and one was born south.

KM: Hmm. What was your family doing on this land then? You shared that the dairy here, was earlier.

JG: I suppose they were beginning to run cattle in the upper land.

KM: Okay.

JG: Not too far *mauka* because this was all such heavy forest.

KM: Yes. If we look at the Government Road area which is generally Māmalahoa the section running below us.

JG: Uh-hmm.

KM: The ranching operation you think was coming *mauka*?

- JG: Well, when I was a kid and first started to go out there was fairly open country in this vicinity [the location of his present-day home] and from there it was heavy forest. We did run cattle, and went up there, but you couldn't drive them. You had to find the tracks of the cattle and follow the tracks before you got them under control.
- KM: Good forest. Primarily some 'ōhi'a and...?
- JG: 'Ōhi'a, lots of fern, big fern, 'ie'ie.
- KM: 'Ae.
- JG: Not very many open grass spots and very wet.
- KM: Hmm. So I'd say if we go from the road it would be about a quarter of the way up from the road on this map, that might have been the area that was open. In those earlier years when you were young, you think about a quarter of the way up or so? And then the rest was fairly dense forest?
- JG: [looking at the map] A little more than a quarter.
- KM: Okay. Was there other activity going on, *makai* here? Were they planting coffee out this far?
- JG: There were Japanese families, as long as I can remember, that were in place. and I could show you where those coffee farms were. Some of them still exist today. But there was no coffee up here, this particular area was mainly wild guava.
- KM: Yes.
- JG: Which later on got slowly brought under control.
- KM: I see some of the guava *waiwi* type, the trunk on some of those...
- JG: *Waiwi*....
- KM: Yeah, really large.
- JG: *Waiwi* is a pretty tree, but it's also a pest.
- KM: It grows so thick you just can't get through it. I noticed and if we go into some of the period just before your grandfather acquired the land in the *Māhele* and some of the grant testimonies 1840s, 1850s. There is discussion about upland agriculture that families had areas that they were planting taro, a little lower sweet potato, *wauke* for paper bark cloth, and various crops like that. I see that there are some small wall alignments as you drive up the road here. Do you think that any of these are a remnant of that old field system?
- JG: It could be, I don't know. Where you come up there's some old stone walls coming this way.
- KM: Yes.
- JG: But that was a pig pen on that side. The pig pen came up as far as this road.
- KM: Oh.

- JG: And on the far side of that wall that you see running down, it's still Honokōhau. On the north that's another pasture, and that was the up and down (*mauka-makai*) trail.
- KM: As I'm trying to look at the kinds of land use and things that you recall. Were there Hawaiian families living up here working with you folks?
- JG: Not many. [thinking] The Keanaainas. The ranch cowboys, there was old man William Keanaaina. We also had a Keoho, we had a Johnny Kamaka, we had a Kami, we had a Kapae. But I don't remember what their full names were. [smiling] The older you get the worst your memory gets.
- KM: [chuckles] I don't know, you're doing great. As you said earlier, you think back about some of this time now. It's not quite, but almost one hundred years. It seems like not that long ago, yeah? Your memory is good.
- JG: But those were all mainly cowboys with some weed work, fence work etc., almost 100% were Hawaiian.
- KM: Yeah. One of the things that happened in 1848 in the *Māhele* there were about nine or ten families that applied for, and maybe seven of them were awarded *kuleana*. You know, native land, homestead parcels here in Honokōhau nui, and actually in Honokōhau iki there were like thirteen applicants and several awarded also. As a youth, you folks only had Honokōhau nui or did you also have some of Honokōhau iki?
- JG: We didn't get Honokōhau iki until my time, we had purchased half interest [ca. 1940 by reference to Bureau of Conveyances records].
- KM: I see, okay. Were there any families still living on old land that was not a part of the Greenwell property?
- JG: I don't recall *kuleanas* in Honokōhau nui. Somewhere... [looking at the map] where's the highway?
- KM: Well, this is the *mauka* Government Road here, this is generally Māmalahoa.
- JG: Oh, I thought that was the old road.
- KM: Well, this is the 1880 road here.
- JG: Where is today's road?
- KM: Well [looks at map], gosh I can't really tell you. Unfortunately, I didn't bring current maps, I brought all historic maps. Once again, this is actually about 1876 [survey map by J.F. Brown] or so, here's Honokōhau, here's the road that ran out of Kailua, the old road *mauka*. Here's Māmalahoa and so...
- JG: Not very accurate [chuckles].
- KM: This is Honokōhau here.
- JG: Uh-hmm.
- KM: Here's the *mauka* road, what is roughly Māmalahoa and then the road that later became Palani.

JG: This must be the old road we're talking about.

KM: Yes. See the little old schoolhouse?

JG: Uh-hmm. Somewhere in here, there was a *kuleana*.

KM: Yes.

JG: As you go down the hill here you get to the bottom across to the stone wall up and down just on the far side of that, there was a *kuleana* that my dad and I bought from the owners.

KM: Uh-hmm.

JG: That's the only *kuleana* that I remember here. [pointing to another property] This one still exists.

KM: That grant lot there, I think.

JG: And there are some right in here, this map doesn't show.

KM: No.

JG: But Honokōhau iki... [pauses thinking, looking at the map]

KM: It seems that Honokōhau iki may have had a few more families Out of curiosity then...

JG: Well, if you were down below here.

KM: Yes, below the road.

JG: There was a place called Spencer's. The Spencer family, not in my time had it, and they were part Hawaiian.

KM: Now there was a Francis Spencer. He was a part of the Waimea Cattle and Grazing Company, and he had Puuanahulu Ranch at one time up to 1895, and they also had interests out here.

JG: It was on this side?

KM: Yes. This area they have these 'ili called 'Elepaio and Papa'akoko.

JG: Uh-hmm.

KM: Those were some prominent 'ili land units in the Honokōhau area.

JG: The Spencers were in that area [pointing to Honokōhau iki].

KM: So in reality all of this 'āina down here, Honokōhau nui coming down to the ocean and to the fishpond?

JG: Uh-hmm.

KM: 'Aimakapā?

JG: Uh-hmm.

KM: Was there in your time, in your childhood, were there families living anywhere?

JG: No, definitely no. The only people that lived up here below this road [pointing to the old Kailua-Kalaoa Road, later the Palani Road] were Japanese coffee farmers.

KM: So this area here really below the road, the highway [marking location on map].

JG: There were [thinking]... One, two, three, four or five of them. And between this road and the realignment of that road [Māmalahoa Highway towards Hōlualoa vicinity] there was another Japanese coffee farmer. Over here where the junction is there was one more. So there were, about seven or eight farmers.

KM: And these were all primarily Japanese coffee farmers?

JG: Uh-hmm...  
On February 3<sup>rd</sup> 2000 Mr. Greenwell gave the following names and identified the locations of the various coffee farms which were in operation in Honokōhau nui in the period leading up to the 1920s (see *Figure 4* – numbered names coincided with numbers identified on the sketch map):  
1 – Tutumi (*mauka* of the junction); 2 – Sasaki (between Palani and Māmalahoa); 3 – Kurozawa; 4 – Fukusaki; 5 – Moto Katsu (all “a stone’s throw” below Palani); 6 – Isimoto (about 1/8<sup>th</sup> of a mile below Palani); and Kuni (another 1/8<sup>th</sup> mile below Isimoto).

KM: As we look then at this *‘āina* here if you come down here on these flat lands here. Were you raising cattle, *makai* here?

JG: No.

KM: Not in these early years? Later you did?

JG: We had a few head down there, after we got out of the coffee business. And there was heavy lantana and brush down in the mid section. We had a small lot of maybe twelve or fifteen head.

KM: Wasn’t a very good area, couldn’t support much activity?

JG: No water too.

KM: How about down into the fishpond areas? Did you folks have someone living down there?

JG: Never.

KM: There was an old man...?

JG: The fishpond fishing rights were given out from time to time in informal leases. But that was all in verbal agreements between my father and various men who had expressed an interest in working the pond. There was nothing recorded, that I know of.

KM: Uh-hmm. So you folks, your father and perhaps in your time as well did you lease out the fishpond?

JG: Not really leases. In my time it was mostly old Filipino’s who lived there with my father’s permission. He used to call them his watchmen.

KM: Of course in these older land sales like that the fishing rights themselves went with the land. It’s interesting like on the Boundary Commission Map, there’s what’s called *ko’a ‘ōpelu*, an *‘ōpelu* fishing ground was marked right off of this northern boundary between Kaloko and Honokōhau.

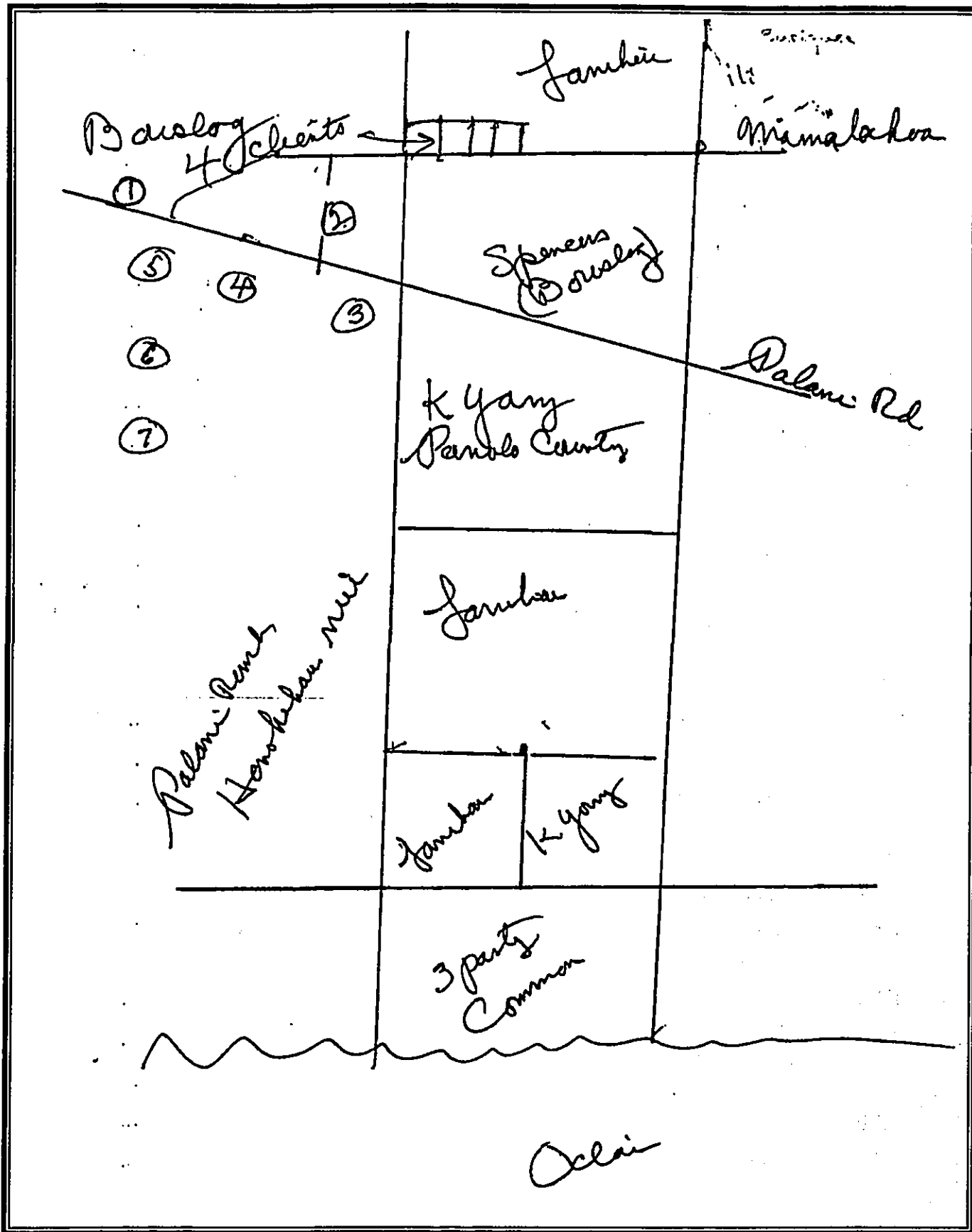


Figure 4. Sketch Map of Honokōhau Nui and Iki (showing ownership divisions and locations of coffee farms). Sketched by James M. Greenwell; February 3, 2000.

JG: Uh-hmm.

KM: In the fishpond area here, did you folks have a home down there?

JG: No.

KM: Did you go down much at all?

JG: It was really inaccessible.

KM: Hmm. There wasn't a regular trail that people were traveling that you remember between the *mauka* and *makai* lands?

JG: No. There was an old trail, but it was not used.

KM: *Mauka-makai* or lateral?

JG: *Mauka-makai*.

KM: Oh, *mauka-makai*.

JG: And of course you had the old road.

KM: Yes, the Old Government Trail.

JG: Uh-hmm.

KM: Which you can see a portion of it marked on this map because it wasn't all completed when the map was made. This is the old road that came out of Kailua...

JG: Uh-hmm.

KM: ...and actually got to as far...as I understand, Kohanaiki. Then we see this lower section that cut down into Honokōhau iki and then over to the fishponds. Actually in 1876 or thereabouts when this map was from that's marked as a little house there and there was another smaller house or two on this side here. Do you remember a Simeon or Simeona, Kimona Kanakamaika'i?

JG: I've heard the name, I don't think I never knew the person.

KM: You never knew him.

JG: You know the Hawaiian family that made such a fuss with the Federal Government?

KM: Yes.

JG: That I think was in my own opinion a sham. I think those people were trying to get something for nothing. They had one of those old houses by the other little fishpond here.

KM: Yes, the Honokōhau iki pond, 'Ai'opio.

JG: Yeah. And those two or three little shacks that the Filipino's lived in they had to walk to Kailua or maybe rode a donkey.

KM: Yeah.

JG: And then after the war when jeeps came along, you could get a jeep over the trail.

KM: On that trail?



JG: Yes, it was very rough.

KM: Now as to Honokōhau iki, in your youth again this wasn't a family holding? You got Honokōhau iki later?

JG: That's right, from the Spencers.

KM: Yes, okay. Do you know if George McDougall tied with the Spencer's? I see that there was a McDougall that had...

JG: There was a McDougall but I can't tell you anything about them...because I don't know.

KM: Okay. If I can clarify, you knew of a *mauka-makai* trail that came into Honokōhau nui?

JG: Uh-hmm.

KM: Do you know, was it near the boundary?

JG: No, it was right here [pointing to location on map].

KM: So, it was on the northern side?

JG: Uh-hmm.

KM: And I'm marking it roughly in here. Did it go all the way down?

JG: Uh-hmm.

KM: And it made it's way up to at least this road *mauka* here?

JG: Uh-hmm.

KM: Okay.

JG: In the upper part there were two coffee farmers, that was their trail. Then you got into impassible heavy lantana and then it was evident down below again.

KM: [marking location on map] Okay. So you lost the trail in some of this area of heavy lantana growth?

JG: Uh-hmm.

KM: Then you could see the trail. And you could roughly follow it all the way down to the ocean?

JG: I think there were places where it was more visible than others when you get down here you get 'a'ā.

KM: That's right.

JG: This *pāhoehoe*. [pointing to the side of the 'a'ā flow]

KM: Yes. In fact you can see on this section here.

JG: [pointing to location on map] I think the trail is visible on the lava now.

KM: Yes, it is. Right on the edge your son and I saw it the other week when we went.

JG: Uh-hmm.

KM: In a few areas you could see it on to the edge. So, do you think...and again, you're telling me that you don't have personal knowledge then of people actually in your lifetime from 1915 traveling the trail going down to the fishponds?

JG: [shaking head] No, no.

KM: Gathering? Was there any activity, did your family ever gather fish from 'Aimakapā or anything?

JG: No.

KM: No?

JG: That was a difficult shore.

KM: Yes, quite a task, yeah.

JG: Uh-hmm.

KM: Though your father had at least a gentleman's agreement, leases allowing some people, Filipino tenants basically is that what I think?

JG: To fish?

KM: They were living on the ocean?

JG: They lived here, [pointing to location on map] in Honokōhau iki .

KM: In iki. So not even your father's tenants?

JG: They lived here but my dad used to lease the pond to Akona.

KM: Oh yes, the store after Ka'elemakule.

JG: Yeah.

KM: That's right, so Akona.

JG: Who came before him, I don't remember.

KM: It was Ka'elemakule. Then James Ako after Ka'elemakule died, then Akona.

JG: Uh-hmm.

KM: Oh. So Akona was running the store and the fishponds, and basically I imagine that they were using the trail. I don't know they probably didn't go along the ocean trail?

JG: No.

KM: They probably took the Government Road.

JG: That's right.

KM: But no Hawaiian families that you remember then were living down there in any time in your life really?

JG: The only Hawaiian family was the one, the name escapes me right now that caused the Federal Government problems.

KM: The Pai family, but they weren't living there in your youth?

JG: No, I don't think so.

- KM: Interesting. Maybe this Kanakamaika'i...I always hear his name tied into the area. You really didn't have much of any reason to go down to the *makai* lands at all?
- JG: [chuckles] There was no reason to go, it was rough hard going, it was hot.
- KM: Hmm. When you've been up into the fields up here, the pattern that we see is that families kept upland agriculture areas because it was cooler.
- JG: And the rain.
- KM: The rain, that's right. And then the fishery would provide a meat resource and stuff like that. And of course if we go down there today you can see the remains of sites *makai*...
- JG: Well, I think during the really early days that there were people that lived there because the water was brackish in the pond. The cattle used to drink here, in one corner here [pointing to location on map]. They were not our cattle, old man Manuel Gomes had the lease of this property here.
- KM: Keahuolu.
- JG: My dad later on, got Kealakehe under lease, but this was Gomes. His cattle used to go down here to get water.
- KM: Oh, yeah?
- JG: Not many, not often, but they drank there, and there were wild donkeys.
- KM: Yes.
- JG: And there were a few tame donkey, the mules. One or two or three like that who lived down there who belonged to different people. I think people lived here [pointing to the *makai* land of Honokōhau between the fishponds], they had salt, they had fish and they had water.
- KM: Yes.
- JG: I think this trail led up to where they had breadfruits, sweet potatoes and all of that below this level [pointing to the area around the roads].
- KM: Yes.
- JG: There are still a lot of old breadfruit trees down there.
- KM: That's right and you know it's interesting that you bring this up when you tie it back into the Boundary Commission work. [opening a map, naming various locations cited by Hitchcock] Kind of what you're describing is... This is Hitchcock's original survey in 1882 from it's Register 1106 the *ko'a 'ōpelu* so *makai*, here's the fishpond, Punawai, and you come up into here you see various things that he's marking. Let's see here's a *kukui* grove, this is that stone wall. He talks about *'ōhi'a* groves, here's the breadfruit trees, Mumuku in this area. Here's the schoolhouse yeah?
- JG: Uh-hmm.
- KM: Now the road runs right by the side of the schoolhouse as I understand. And then you come further up here, you don't really see much in the line of water holes or anything what does this say?

JG: There was right up here somewhere.

KM: That's right, Kapiopio waterhole, was *mauka* though?

JG: Uh-hmm.

KM: Is that waterhole still visible, do you know?

JG: It never was much of a waterhole.

KM: Hmm.

JG: But I can show you a couple of places where when you have heavy rains for a while, that water settles.

KM: Yes. And it's not until almost like and I don't know this stone wall that's marked here and it's a distance below the roadway... It looks like by this time where you start to see the *kukui* grove and the breadfruit activity then occurring *mauka* coming up to the vicinity of the old Māmalahoa Highway and then up into these areas. Nothing much was going on in your youth?

JG: No, the mountain apple. I don't know whether that was a Hawaiian tree?

KM: Yes, a Hawaiian introduction.

JG: [pointing to the area around the mauka roads] There were mountain apple trees and breadfruit. Not many other trees [thinking]. Avocados today but that was later.

KM: Yes. Not in the early days, no.

JG: *Kukui*.

KM: 'Ae, and your *kukui* up here are beautiful too.

JG: [thinking] No, this is all interesting. I don't know where it's going to lead to, but I'm interested in the schoolhouse and I'm interested for this reason. The Episcopal Church at Kealakekua which was family...had strong family support.

KM: Yes.

JG: The minister from there used to come over here once a month, once in six weeks, and hold service in an Episcopal Church and I think it was about opposite where the base yard is [at the corner of Palani and Hinalani]. Below, there were mango trees and the road to Kohanaiki. But the church was on the road to Waimea. That old road exists today but the line has been changed some.

KM: Right.

JG: A while back, I wanted to look at the possibility of acquiring from Honokōhau, access to that road, but there was a little piece of property between us and what's on the Kaloko side.

KM: Uh-hmm.

JG: In investigating this, it's claimed to be an Episcopal cemetery. But there never was anything like that. That church never had anybody buried there, it was on *pāhoehoe* ground in the guava bushes. The Hinds of Pu'u Wa'awa'a, the Huehue people, my family, and maybe some from Kailua would come there for services.

KM: So the church was still active when you were a child?

JG: Oh, yes. I don't know when it was built, it may have been built even during my lifetime.

KM: Hmm.

JG: I don't know whatever became of it. It puzzled me that somebody had claimed that this was an Episcopal Church Cemetery.

KM: Interesting. If I come across it...so far I haven't seen any records. What I have seen... and you know there is a lot of confusion. By the 1840s schools were being established in nearly every *ahupua'a*, some *makai* if that's where the communities were.

JG: Uh-mm.

KM: Some in the *mauka* lands. These school lots, by association...because the primary teachers were all from missionary-stock or students of the missionaries. So they actually served as *hālāwai*, meeting houses. School would be held during the weeks and church services. If not on a weekly basis just what you're describing. Like the old man Upchurch or others would go traveling around.

JG: Uh-hmm.

KM: To various parishes to provide some fellowship, it would be interesting to see if this is...and I think that there is the old 1840s-1850s documentation for the Honokōhau School lot. Does that still exist...is that a holding that you're aware of?

JG: Not at all, it's a complete surprise. If you could get a hold of the map of the Hōlualoa Road and Palani Road. Palani Road never changed very much. I think it only came as far as where it is today. The old road going to Waimea was where you see it.

KM: Yes, the intersection [near the present-day Māmalahoa Highway-Palani Road intersection].

JG: Going into the bush there.

KM: Yes, okay.

JG: I purchased that part of it for Palani Ranch.

KM: Okay.

JG: I'm very surprised that a few months ago to find that the State was claiming the width of the Māmalahoa to be very irregular in that general area. We were putting up political signs and about as fast as they went up somebody was pulling them out.

KM: Oh.

JG: Then we found that the signs were over in the state base yard.

KM: You're kidding?

- JG: And I went over there and said, "What are you guys doing pulling signs out of my private property?" "It's not your private property!" I said, "The hell it isn't!" The guy pulled out his map and he said that the state owns thirty feet *mauka* of the edge of the pavement. The edge of the pavement varies, that's quite a strip of land.
- KM: Yes, it is.
- JG: "When did you guys acquire that, who did you pay for it?" Nobody knows. I got some up-to-date maps and by golly they do claim it, for a small section there. Then you come down past the junction and you go back to a narrow Palani Road. And why that was done, I don't know except it had to do with the slight improvement they made to the intersection.
- KM: Hmm.
- JG: My father was always publicly minded, if the Government wanted a piece of land to make the road wider they usually got it for nothing. Same way on water. We had as many as five or six county water tanks on our property, from when we got into the time that the county was supplying water. I don't know if the county paid anything or much of anything for those sites. But his attitude was "the public needs it."
- KM: Very mindful of the community benefit, yeah.
- JG: That's right.
- KM: When you are speaking of community or government needs and I apologize but I'm going to ask you just to make sure. In your time in travelling upon this land did you know of any *heiau* or any burial sites that were... And particularly when you go *makai*. You know where the old Government Road that easement that you purchased, you purchased that section of the Māmalahoa Trail or the *makai* road?
- JG: Uh-hmm.
- KM: There are caves in those areas and some things, you never heard about those things as a youth, growing up or as a young adult?
- JG: No, no information at all. I know when you get down near the pond the 'a'ā flow came down and it stopped before it went into the pond. You go on top of that 'a'ā there was obviously a man-made causeway. And I guess it was about maybe this width.
- KM: Six feet.
- JG: Rocks. You've probably seen it?
- KM: Yes.
- JG: People used to say it was a slide [*hōlua*]. You couldn't slide there for any length. I guess it was old man Thurston used to say that that was all a lot of baloney. What that was made for was for carrying dead people in coffins up from *makai* so they have an easy place to walk, they never went very far with their project. They could bury in 'a'ā, because 'a'ā rocks are not fastened together [Bishop Museum Sites 25 & 26].

KM: Yes, you can open it up more easily.

JG: All on the south side is *pāhoehoe* where they couldn't make a *puka*.

KM: Sure.

JG: And that made sense. So it wasn't any slide it was really a road or trail bed.

KM: So at one time there must have been a number of people living *makai* here?

JG: Oh, bound to be.

KM: But this is again, much earlier.

JG: Bound to be, because of the fish and the water.

KM: Of course the fishpond is an important resource in itself.

JG: That's right.

KM: But in your life, in your childhood you really weren't using that at all.

JG: Nothing there to attract us.

KM: So again, you said that there was nothing that you heard of *heiau* or burial sites? You've discussed this one trail that you know, was anyone using that trail at all that you remember in your lifetime?

JG: Up and down?

KM: 'Ae, *mauka-makai*?

JG: No.

KM: No one that you recall would come to you and say... You know it was the style because your grandfather was looked at as the *konohiki* of the land because he acquired it from the estate of Kekau'ōnohi, I believe. The practice at that time was that if you were going to go on to the land to gather wood for something, or to go fishing that you would ask. You don't remember people coming to the family to ask permission to go down to the ponds or?

JG: No [shaking head].

KM: Hmm.

JG: I don't know how it was before the days of lantana [chuckles], when maybe you didn't have the obstruction but [shaking head]...

KM: So that lantana was really a thick mat, and as you said you can't see the trail through it?

JG: That's right. A lot of that later on got cleared and grass planted, *ēkoa* planted.

KM: 'Ae. Can I read a few names to you?

JG: Sure.

KM: I just want to see if these family names sound at all familiar as a part of the thing that we have to do, we have to try and go out and find people that have connections to the land. In the *Māhele*, here are the people that applied for and

several of them received *kuleana* at Honokōhau nui. There was a Kapulehu, Keoki, Kahaulewahine, Kuawa'a, Puhihale, Nuhi?

JG: [shaking his head no, then pauses]

KM: You've probably heard Nuhi?

JG: Nuhi at Pu'u Wa'awa'a.

KM: That's right, Nuhi, Nuhi Kane and he was at La'aloa, also. I figured Nuhi would ring a bell with you. [continues with list of names] Kapuni, Polapola?

JG: [shaking head, no]

KM: No. You'll be interested in seeing this land history that comes out of the *Māhele* records and the Boundary Commission documents that come with this map here. There's some... [end of Side A, begin Side B]

...little stories that were told. Did you ever hear by chance also, on line of stories or a little tradition what the name Honokōhau meant?

JG: [shaking head, no]

KM: Did you hear them refer to the fishpond by the name Aimakapā...?

JG: [shaking head, no]

KM: ...not even that?

JG: That was more in recent times.

KM: With the evolving of the Park Service?

JG: Uh-hmm.

KM: Were you surprised when all of a sudden [chuckles]... Well, was it all of a sudden that the Park Service saw this land, these *makai* areas as an area of real interest?

JG: Well the whole thing left a very sour taste in my mouth. Patsy Mink in congress was approached by I forget the Hawaiian gentleman who was giving the purchasers of Kaloko a bad time in their effort to begin development of the Kaloko Pond area. They were having these public hearing... It's a sign of old age [chuckles] Kepā, but I don't remember his name. It would come to me if somebody would mention it.

KM: Shall I mention a name?

JG: [nods head, yes]

KM: Mauna Roy?

JG: No, not Roy...

KM: The old man Lowell Punihaole?

JG: No. I can't say positively. Anyway, he somehow got word to Patsy or she heard about it, and she took up the cause. The issue was cooking for a few years when Representative Matsunaga was prevailed upon by her to join her and they got this measure through Congress.

KM: So it really started with Kaloko?



JG: It was totally Kaloko and then they decided if they were going to take Kaloko why not take Honokōhau too.

KM: Hmm.

JG: Well as far as the family was concerned it happened at a time when the Japanese were at the height of their purchase values. It was a very high price but Halstrom who did the appraisal and had done it for me on a couple of instances earlier, found every time that it was coming. I never had like where it finally ended.

KM: Are there any recollections of the land or usage, that stand out in your mind as being of particular interest?

JG: As a young man it was very uninteresting, a hot and rough country.

KM: Must have been nice to come home *mauka*? [chuckles]

JG: Yeah. It wasn't until years later that people interests, beaches and shorelines and all that created an entirely different attitude.

KM: Is there someone that you think that I should speak to? That might be knowledgeable about some of the...? As you've shared, you've named families. Is there someone that you would recommend as or a couple of people that? Your son Jimmy had mentioned a woman that you worked with at one time, Marion Keli'ikipi-Bush?

JG: She's younger. Marian maybe related to the Keanaainas. I think she had an interest in this *kuleana* that I bought.

KM: That's what your son was saying.

JG: There was a group of people, of which she was a part. She's a nice lady.

KM: Hmm. So you folks really weren't running cattle *makai*?

JG: [shaking head, no] Not in the pond area or near the shore.

KM: Now, if I were to estimate it on this Map 1106, the present Ka'ahumanu road today, runs through about here [pointing to the map]. The *'āina* that we're speaking of, that you folks are looking at in this business development here.

JG: Uh-hmm.

KM: When you look a little bit further *mauka*, in fact you can see the *'a'ā* flow that comes down here the trail follows along a part of this area here. There is evidence of cattle grazing, isn't there? You folks had fenced some walls that were put up here?

JG: We run cattle through here [pointing to lowland area on map].

KM: Still yet?

JG: Oh yes.

KM: Was that later or was that in those early days?

JG: Never in those early days.

KM: So this is all later then?

JG: Oh yes.

KM: You folks got some of the vegetation under control...?

JG: We had this and then we leased this area [gesturing south], from Honokōhau 2<sup>nd</sup> which we later bought an interest in, and then we leased Kealakehe.

KM: I see, so you folks had *pipi* running across this?

JG: Cattle never ranged too far down.

KM: Were they in Honokōhau 2 and Kealakehe or not?

JG: About the same level, [thinking] where the Kealakehe High School is. From there up it's very rough country.

KM: Yes.

JG: Where the highway that enters Kealakehe area of Palani Road we had a pasture there. In fact that road ends in land that is still in pasture in Honokōhau 2 and Honokōhau 1.

KM: Okay. Do you remember that name of the road that you have the pasture on the side and it runs down?

JG: The first Kealakehe School, there's three down there now. The original one we had cattle from there down [Kealaka'a Road].

KM: Okay, so towards the school area side?

JG: Uh-hmm.

KM: Okay. [pauses]

JG: There is a stone wall that my dad built on the boundary of Kealakehe and... [thinking]

KM: Keahuolu?

JG: Keahuolu. That wall you can still see some of it as you drive along Queen Ka'ahumanu.

KM: That's right. I guess we must be sort of close to wrapping it up here. [pauses] I'm trying to think if there's anything...I actually think that we covered everything. No parting thoughts or good recollections or recommendations?

JG: No. Kalaoa was sort of a center of the population. Mostly along the highway, and beyond that got to Huehue Ranch.

KM: Uh-hmm. [phone ringing] We'll wrap this up and what I'd like to say is I'm going to take this home and I will transcribe it verbatim so when we're talking story we don't always talk the best English but I will transcribe it....

JG: [smiling] You didn't swear, I didn't swear.

KM: [chuckles] That's true. We'll go through and I'll bring it back to you and the idea is just to share a little bit of the history. And like what you were saying even at that time it appears that Kalaoa was a population center, a gathering place, and then it appears that maybe Hōlualoa *mauka*, Kailua were main areas. There wasn't

a lot of activity. By the way, where was the Keanaaina's living out of curiosity? Were they living near here or?

JG: When I was a kid they lived in an old house over here above the tanks [near his present home]. In fact this was one of the places where they milked the cows and made butter.

KM: So they lived up here on Greenwell property?

JG: Uh-hmm. And we had a butcher house down near the road where you enter Palani Ranch Headquarters, in fact just on the right as you come in the gate.

KM: Okay.

JG: Every week they'd kill two head. The head were usually brought from the Kaumalumalu side along with the milk cows to the Greenwell home. The men all got milk too. The butcher cattle were held right above here. On Friday two guys would come and pick out two and drive 'um down — fences were pretty much on both sides — to the butcher house. They were slaughtered. William Keanaaina was one of the cowboys and he was the head butcher. They slaughtered 'em Friday, at 1:00 a.m. Saturday they cut beef. They had a regular little old style cutting room at the slaughter house, and he had a big truck that during the week hauled the school children [chuckles]. Then on Saturday's he delivered meat, he went to [gesturing], Kailua by way of Hōlualoa, peddling beef.

KM: Going south?

JG: To Kaumalumalu maybe a little further. Then he'd turn around and go back down Hualalai Road to AmFac where he sold the last of his meat in Kailua. A lot of it he had orders for ahead of time, and then he would pick up supplies for the ranch and come back up and deliver those to the family house down here.

KM: Okay. You've struck upon an interesting topic of discussion and I wonder if you would be willing for a few more minutes, and I'm going to change this disk.

JG: This has all been recorded?

KM: Yes.

JG: I'll be darned.

KM: No, no, I didn't record your phone conversations [chuckles], I paused. Would you mind sharing maybe ten minutes recollections of the ranch and operations just what you were doing we'll carry this on a little further?

JG: Okay.

[recorder off and back on]

KM: We were just talking about, if you would please come back and describe again some more. We've recorded the story about Keanaaina, but what was your ranching operation like then? How many people were working for you? If you wouldn't mind sharing a little bit about that recollections?

JG: Well, let's take the Kaumalumalu side first, which was Kaumalumalu and Kahalu'u and some of Keauhou mauka. There were always two sometimes three cowboys that lived at Kealapū'ali, way up. They took care of the fences and the

livestock on that side and then we would ride from here to there to join them when we had any significant drive. Frequently, we would bring a lot of cattle back, which was basically cows with calves for milk purposes and a few butcher cattle.

We would hit the Government Road somewhere along Wai'aha there, and then drive the cattle all along the road to Honokōhau. The cows and calves stayed at the house and the butcher cattle came up here.

KM: So off of the mountain, off of Kealapū'ali, you would come down the mountain through Wai'aha?

JG: We didn't always start at Kealapū'ali, we might start half way.

KM: 'Ae, oh. Were you folks still by chance for Kaumalumalu were you still using what became Judd Road, coming *mauka-makai*?

JG: We didn't use Judd Road very much. In the upper portion there were sections, yes. [thinking] Judd Road did come down a little further and then at the lower elevation where it gets kind of steep, we used to go up through the neighboring property that Twigg-Smith has now. And on this side I named some of the old cowboys, and that was about the extent of the employees in this section. I guess maybe six or seven or so. Old man William Keanaaina was not a daily worker, he was the butcher and once in a while on the more important cattle drives, he would go along as a cowboy. He was a good one, he was fearless. He had a little Chinese blood in him.

KM: Hmm. Were you folks driving *pipi makai* down to Kailua and shipping out of there?

JG: No. That came many years later, and those cattle all came down from the Kaumalumalu side and down the Judd Road there.

KM: Yes.

JG: To the Keauhou-Kailua Road, and down that road to where they were held over night. That's where Hard Rock Café is now.

KM: Yes.

JG: There were some corrals there and a windmill and water.

KM: Hmm.

JG: The horses were kept in one corral and the cattle in the other. Early the next morning they were taken through town, maybe a hundred, hundred-twenty-five head and held in corrals about opposite the present entrance to the King Kamehameha hotel.

KM: Yes, yes.

JG: Bob McWayne had a house there. Between Bob McWayne and Palani Road we had these shipping pens. Cattle were taken from there to the pen on the sand, a boat load at a time. Probably about eight. The boat was loaded and then you would get eight more.

- KM: Your *pipi* then, from up here, the cattle that you had up here when you said you didn't drive them down...?
- JG: We grew them out, then moved them back that way [gesturing south]. There were times when we'd be collecting from up here, they moved from that side to this side as young stock, and when they grew up we'd take 'em back on that side to fatten. We did not have *makai* land, nobody had *makai* land in those days like they had afterwards.
- KM: I see.
- JG: When Huehue shipped, they brought their cattle right down Palani Road and shipped the same way. Once in a while Pu'u Wa'awa'a would do it that way too. That was a long hard drive because of the rocks. The steamer also loaded cattle at Keauhou.
- KM: 'Ae.
- JG: That was Paris and Wall, and those people. Then the Henry Greenwells and the Arthur Greenwells shipped out of Nāpo'opo'o. The corral there was at the base of the *heiau* on the land side not Ka'awaloa.
- KM: Yes.
- JG: Years later they built a loading chute right near the monument at Ka'awaloa and the cattle were driven down a different way and loaded through the chute.
- KM: So from *mauka* driven down the old trail, or road?
- JG: Uh-hmm. Cattle were shipped out of Ho'okena by the McCandless people. And Kahuku Ranch and Ka'alu'alu, Brewer shipped out of Ka'alu'alu. With the same kind of loading chute that we later made at Ka'awaloa. Kapāpala cattle went to Hilo.
- KM: Yes, Kapāpala, and Keauhou, Shipman's, Ainahou like that?
- JG: Uh-hmm.
- KM: So your *'āina* here at Honokōhau, was really a maturing area, for getting some age on to the cattle then you would move 'em back for fattening. Were the more *mauka* pasture lands richer or were your midlands?
- JG: No. The lower lands up to a certain level at one time, were coffee above the highway and then you get further up with sugar cane. We never ran cattle below the highway until recently.
- KM: I see.
- JG: First of all, Yokoyama Store and down in there was coffee and below that was [thinking] ...I know the Hind's made a great effort at collecting and grazing *ēkoa*-guinea grass pasture down in that area.
- KM: Yes.
- JG: As their fattening country. And cattle do fatten very well on that kind of feed. After the Hind's, we took back what we had of Kaumalumalu and that went all the way down almost to Jamesons' [restaurant]. Then later we traded the piece

below Kuakini Highway with the purchasers of Huehue Ranch for Hōlualoa mauka.

KM: Wow. You guys have really worked a large area, and you are still running some cattle now on your land?

JG: Oh, yes.

KM: In fact Jimmy was talking to us about the process now is quite different than it was before.

JG: Uh-hmm. Now of the things that he said to me that really interested me was about some cave down there that he has been in. Apparently it's quite an experience.

KM: Yeah. You know it's very interesting.

JG: I have no desire to go in there.

KM: No recollection even of hearing.

JG: No.

KM: And I actually didn't go in, I stayed outside but I can describe the exterior to you. It's very impressive, it looks as if it was in a *māwae*, a fracture and the entire opening is built up, stacked stone [Site 18134]. You know what's very interesting, you can see where there are some logs, we think it's *naio* logs. And of course *naio* at one time was a little more prevalent on some of these low land areas like this.

JG: Uh-hmm.

KM: *Naio* logs across the fracture and then it does actually enter into a tube complex. It's substantially built up, someone put a lot of work and effort into it. I guess that's one of the most interesting sights. Since you bring up the cave, maybe I should ask, have you heard anything about...and I asked you this once before but I'm going to say this term again and we'll take it a step further. You have not heard you said about burial sites really on the land here? Have you heard anything about Kamehameha's burial?

JG: All I ever heard about Kamehameha was that he was buried in the Kaloko Pond. That could have been as far fetched as you know what... But this cave, you're talking about when I heard about it, I wondered if that hadn't been where he was.

KM: I'll tell you what I think on that line, which is absolutely useless but because it is so open and exposed I would have to say no because it is just too visible. It's a fortified entrance. Structurally fortified and the kind that could be protected. People couldn't get in and out of it unless you wanted them to. It's really interesting. *Mauka* of your quarry area, some of that 'a'ā flow comes down so it's off to the side.

JG: The *pāhoehoe*?

KM: Almost. It's mixed but it's very interesting.

JG: And below the cross stone wall?

KM: That's correct and below the cross stone wall.

JG: No, I don't know about it.

KM: Never. Thank you for taking the time again, I'll call you and send you the transcript. We'll try to get together and talk story, I think you'll enjoy the study that we're preparing on the land. There are some interesting stories, accounts that have been recorded about the land. Particularly some very interesting stuff in the Hawaiian language newspapers about the earlier days. Now I've left a set of all of these maps for you, and if you take a look, I think you'll be kind of interested. Some of 'em like little things here and there and if there's anything that I can do, this is your set here.

JG: How many are in the set?

KM: There are four maps... [end of interview]

On February 3<sup>rd</sup>, while reviewing the original interview transcript of September 28<sup>th</sup> with Mr. Greenwell, shared the following comments regarding the land and activities which occurred on it:

***Acquisition of Honokōhau iki and Division of Ownership***

It was around 1941 that Frank Greenwell secured 50% interest in Honokōhau iki from Jimmy Spencer (*Figure 4* – a sketch map of Honokōhau nui and iki, showing the division of ownership interests from Māmalahoa to the shore). The section below the present-day Queen Ka'ahumanu Highway was held in common interest by three parties until purchased by the Federal Government. The ranch had no formal activity in that section.

***Grazing, Hunting and Wild Donkeys***

There were no goats on the Honokōhau lands in James' lifetime. No hunting took place. At one time the Greenwells and Hu'e'hu'e conducted a round up of wild donkeys on Kaloko and Honokōhau. They drove the donkeys down to Kaloko pond, then drove them into Kailua Pen across from Bob McWayne's place, they were divided up there.

***Near Shore Residency and Fishpond Use***

Any residency and use of the Honokōhau shoreline area and fishponds was done under informal agreements (no leases or surveys were initiated) between Frank Greenwell and the individual fishermen. The same was the case with Henry Akona, who had a house there for fishermen who got bait from the ponds. The use was through an understanding (Konohiki type arrangement) between Frank Greenwell and the individuals.

Mr. Greenwell noted once again, that he did not know of any formal residences (or the church) at Honokōhau iki. No one lived on the shore since the 1940s, though there were campers and squatters who periodically stayed at Honokōhau iki. The Spencer-Greenwell land transaction included no record of withholdings or tenant agreements.

**Personal Release of Oral History Interview Records:  
Honokōhau Oral History Study, District of Kona, Island of Hawai'i**

The interview referenced below was conducted by Kepā Maly (Kumu Pono Associates) as a part of a study of archival and historical documentary resources and cultural assessment study, prepared in conjunction with an Environmental Impact Statement - Land Use Boundary Amendment Application for Lanihau Partners, L.P.

Date of Recorded Interview: September 28, 1999  
(notes from discussion(s): \*Feb. 3, 2000).

I, James M. Greenwell, participated in the above referenced oral history interview with Kepā Maly, and hereby give permission to Kepā Maly to include the released interview transcript in the study he is preparing (KPA Report HiHono33). This permission is granted, subject to any restrictions listed below:

(a) Quotes from the interview(s) may be used as a part of the final report on historic and cultural sites and practices in the Honokōhau study area, or reference may be made to the information in the interview(s). Copies of the interview records may be made available to appropriate review agencies.

Yes or no: yes

(b) The interview records may be referenced by Kepā Maly for scholarly publication.

Yes or no: yes

(c) The interview records may be housed in a library or historical Society collection for general public access.

Yes or no: yes

(d) Restrictions:

\* corrections to draft manuscript  
supersede original interview record -

James M. Greenwell  
James M. Greenwell (Interviewee)

Kepā Maly  
Kepā Maly (Interviewer)

Address: P.O. Box 4220  
Kailua, Kona, 96745

Feb. 3, 2000  
Date of Release

*James M. Greenwell - Personal Release of Interview Records*



**Leonard Radcliffe "Rally"  
Greenwell and Patricia  
Gilman Greenwell  
Honokōhau Oral History  
Study Interview of  
November 2, 1999 and  
February 3, 2000 with  
Kepā Maly**

Leonard Radcliffe Greenwell (affectionately called "Rally") was born at Honokōhau in 1913. The second of three sons, born to Frank and Evelyn Greenwell. (For further family background information see this interview, as well as the interview with James M. Greenwell and Volume I of this study.)



**"Rally" and Patricia Greenwell at Waimea**

Rally and his wife Patricia are animated storytellers, with a good recollection of the lands of Honokōhau (and various lands on the island of Hawai'i, where Rally worked, or where he and his wife traveled with various *kama'āina*). While Rally and Patricia provided detailed documentation pertaining to family history, land use, and the make up of the larger Honokōhau vicinity community, neither Rally nor Patricia could recall any specific details pertaining to cultural sites and practices in the *kula* lands of which the present study area is a part. It is their recollection that throughout the 1900s, activities in the two Honokōhau Ahupua'a focused in the area around the Māmalahoa Highway and above, with temporary residency, associated with fishing activities along the Honokōhau iki shoreline.

During the interview several historic maps were referenced, and when appropriate, selected sites were identified on the maps as well (see *Figure 2*).

(Discussion in process – speaking about Frank Greenwell's interest in Honokōhau iki):

RG: ...I'm not sure about 1940. There should be a record somewhere about that. My recollection is that in 1940, it still was, as I said earlier, an undivided interest between Spencer and my father.

KM: Yes.

RG: Because we were little kids when we used to go down there. That was before 1940 and it was always referred to as Spencer and Greenwell's property.

KM: Okay, good. We're going to continue to talk about that. But let me do something real quickly, if I may, just get a little background to set up the interview. If you would give me your full name and date of birth and where you were born? xxx

RG: My full name is Leonard Radcliffe Greenwell. They call me Rally because they probably couldn't pronounce Radcliffe. I was born on December 25<sup>th</sup>, 1913. That's why I'm Santa Claus.

KM: [chuckles] That's right.

RG: I was born at Honokōhau, Kona.

KM: 'Ae. So, *mauka* at the family home?

RG: Yes at the old home.

KM: [pauses, thinking] I've done some background work, I know a little about your papa them and your mama. I have some understanding of how your family, how you folks came into owning Honokōhau nui. So maybe we'll skip over some of that and come up to your actual recollections as a child. In fact, you said that they had a hard time pronouncing Radcliffe so they called you Rally. Who was this the Hawaiian cowboys and guys you were working with?

RG: That's right.

KM: Hmm. What are your early recollections? This was Honokōhau nui or Honokōhau 1 where the family home is.

RG: [nods head]

KM: If I may give a little bit of a reference where your nephew Kelly has the garden supply and nursery?

RG: The nursery.

KM: The home is just a little bit further down the road from there or towards Hōlualoa?

RG: Yes.

KM: As a child then, what are your recollections? Who are the families that were living around your folks area at that time?

RG: As I remember it, the few people that lived around there were employed by my father on the Honokōhau Ranch.

KM: 'Ae.

RG: They were Hawaiians. There was also probably about half a dozen coffee farmers that leased land from my father on Honokōhau nui. They did not work for the ranch. They had their own coffee farms.

KM: Were these farms in the general area of what they're calling Māmalahoa? The *mauka* road?

RG: They were more or less scattered around Palani junction.

KM: Okay so the Palani junction vicinity.

PG: Japanese?

KM: Were the coffee farmers primarily Japanese?

RG: They were all Japanese.

KM: Yes and you said about half a dozen or so, maybe?

RG: I think about half a dozen. The cowboys that worked for my father did fence work. They worked on noxious weeds and other jobs on the ranch. They were all Hawaiians far as I remember.

KM: Hmm. Do you remember some of their names of the people that worked there?

RG: I do. There was Kapae Peahi he lived over by the Honokōhau School, if you know where that is.

KM: Where would you place that in relationship to Palani junction or the old school?

RG: Probably about a mile Hōlualoa side of the junction and probably a hundred yards Hōlualoa side of the old school.

KM: Okay.

RG: That was Kapae Peahi.

KM: 'Ae. Is the old school today the school lot is actually leased by someone today from the State do you know?

RG: I think so.

KM: I think there's a small...

RG: School there.

KM: Yes.

RG: Then coming back towards Palani junction, there was another Hawaiian family by the name of Ioane that lived on the upper side of the Māmalahoa Highway.

KM: Uh-hmm.

RG: Those two families were living in their own homes. You come a little bit closer to Palani junction and there were two houses up on the hill. One belonged to a fellow by the name of Kami. I don't remember his last name. The other house was a ranch house, that a fellow by the name of Joe Keoho Kaiamakini lived in.

KM: 'Ae.

PG: Kaiamakini?

KM: Kaiamakini.

RG: Then you went past the old homestead house where we were born.

KM: Yes, which was on the *makai* side of the road?

RG: No, on the *mauka* side. Down by Palani junction and there was a fellow by the name of William Keanaaina.

KM: 'Ae.

RG: And those are the Keanaaina family in Kona now that live there. And he ran a little store there.

KM: By his house also?

RG: Right in his house, yeah. He ran a little butcher shop and my father used to supply him with about two head of cattle a week. William Keanaaina had a little wagon

and two horses I think, that towed the wagon. He would slaughter the cattle on Friday afternoon and early Saturday morning he would go to the slaughter house and cut the meat all up and throw it in the wagon and take it down to Hōlualoa and then down Kailua and Hualalai Road and then come up the old Palani Road.

KM: 'Ae.

RG: Back to his house. And on the way he'd be selling meat and when he came back to his home he might have a few more pieces of meat left. [chuckles] I can remember him putting them in wooden barrels and salting them so that it would keep for the following week. When he went to deliver meat again, he'd take his salt meat plus his fresh meat. When he came back from Kailua up Palani Road he would bring supplies up to his little store.

KM: A couple of questions have come to my mind. The old Honokōhau School that you talked about was that school still in operation when you were a child?

RG: Yes.

KM: Did you attend that school or did you folks attend a smaller separate school?

RG: My cousin came in and taught us at my family home in a little room there. That was for two years. Then we went to Konawaena for one year, and then the family and about three other families that lived fairly close to Palani built a little school. There must have been a dozen kids in there. We went there for about four years, and then we were sent to California.

KM: Oh.

RG: I was at the California School for two years and then I went to Roosevelt in Honolulu. I graduated from Roosevelt. Then I came back...do you want me to continue on my life style?

KM: Yes.

RG: This is what you want?

KM: Yes, please go right ahead.

RG: I came back to Kona after graduating from Roosevelt. From there I came to Parker Ranch and I worked for Parker Ranch as a cowboy and then on up next to the manager. Then I was here about ten years and then I was going into the service during the war. I took my physical, I passed that luckily. I left Parker Ranch that night I went back to Kona to my family's place, and Mr. Von Holt who was half owner and manager of Kahuā called me up and asked me if I wanted to come up and work with him. I said, "I'm sorry Mr. Von Holt, I'm going into the service. I took my physical, I passed it." He said, "Don't worry about that, I'm head of the draft board." [smiling]...

KM: [chuckles]

RG: ..."I can take care of that, because you're leaving one agriculture job which deferred you for six months and you come up here and work for me. I can get you back for another six months into agriculture and have you deferred." I said, "Okay, thank you very much." So I went to Kahuā, I worked up there for about ten years. In the meantime I'd gotten three offers to come back to Parker Ranch.

KM: 'Ae.

RG: And I turned them all down. [pauses] Can we turn this off a second?

KM: Yes... [recorder off - Mr. Greenwell shares an account of how he eventually left Kahuā and returned to Parker Ranch.] Let me just real quickly, as we're going through this, you mentioned that you went to California for about two years. You came home and graduated from Roosevelt. Just to give me a time perspective what are we talking about what year did you leave Roosevelt then?

RG: I graduated in '33. I was there for three years, so it was probably in 1930 when I went to Roosevelt.

KM: Okay. Immediately after graduating from Roosevelt was when you came and began working up at Parker Ranch?

RG: No, it was about six months after.

KM: So you went home for a little while. What was the reason that you didn't stay at home and work at Honokōhau with papa and them or something?

RG: Because there were three brothers. My brother Robert was the oldest, myself and then Jimmy. There was not enough room for three people to work on this ranch it was a small ranch.

KM: I see, okay.

RG: So my brother Robert had already started working on the ranch. Jimmy was offered a job at Parker Ranch and then after that, six months later, I was offered a job with Parker Ranch.

KM: Okay.

RG: There was not enough room on the home ranch.

KM: I'm going to paraphrase real quickly what you shared a moment ago. After Von Holt passed away you were made manager at Kahuā. You left Parker, you went to Kahuā. You shared briefly about the draft and what was going on there. When Volt Holt died, Atherton Richards became manager. Sometime after that Monty came into work and so you made the decision to go back to Parker and work with Hartwell Carter? Is that right?

RG: The only thing is that Atherton Richards was not the manager he was the owner. They made me the manager and I was a manager for about two years.

KM: Okay.

RG: Then I went out when Monty came.

KM: You were working back here at Parker. So this is when?

RG: January of 1956, we came back.

KM: What happened in between all of that time? The war broke out in 1941, what happened in between say the couple more years at Kahuā?

RG: In 1944 I went to Kahuā.

KM: Oh, in '44, I see.

RG: I started here in about '33, and in '44 I went to Kahuā. In '56 I came back. It was in '71 when I quit here.

KM: What were your responsibilities while you were working here at Parker in between that period of '56 through '71?

RG: When I came back in '56, I was put in charge of the Pā'auhau area and Makahālau where they had the purebred cattle.

KM: This map, the large map which is No. 2785 that I gave you has the Pā'auhau area and all the paddocks going up to Makahālau.

RG: Yeah.

KM: So that was your area of responsibility?

RG: That's right. That lasted about a year and a half I think, and Hartwell Carter who was manager was let out, and Dick Penhallow took his place. Dick Penhallow made me assistant manager. I think Penhallow was a manager for about a year and a half. He was let out.

KM: You put that so politely, "Let out" [chuckles].

RG: [chuckling] Then Smart made me manager. I was a manager for about nine years.

KM: So this is '58 or '59 through...?

RG: Nineteen seventy-one is when I left.

KM: So basically then, '63 or something?

PG: Yeah.

RG: Yeah, somewhere around there.

KM: Now at that time as manager, you were overseeing all of the operations. Humu'ula all the Kuka'iau, Keanakolu all around.

RG: Pu'uhue, Kohala. I was in charge of the whole thing. Mr. Smart was right above me, he was the owner of course. Then we had Norman Brand who was the office manager. That was about it, I had all my foremen and what not, a good bunch of people. Then it was in '71 when there was a group of consultants that came down for Hana Ranch. They were making a study of Hana Ranch, and they got the backing of a guy by the name of Bennett who was running Hawai'i Meat Company. And Bennett thought a lot of them and he got to Mr. Smart and told Mr. Smart that he should get them to come and make a study of Parker Ranch.

KM: Hmm.

RG: So Mr. Smart agreed to that and he got them up here. They came from New Mexico and they made a study and they wrote a report about so thick [gesturing about three inches]. Mr. Smart showed it to me and I told Mr. Smart, sorry that I didn't agree with it.

KM: [chuckles]

RG: And it wouldn't work.

KM: Yeah.

RG: He went back and told them what I had said. And they said how about giving them a chance to manage the place. Mr. Smart said, "okay," and Mr. Smart came back to me and said that he had given them the okay to manage the place. I said, "Mr. Smart, thank you very much, I'm *pau*."

KM: Hmm.

RG: So that's how I quit. I think they had about four different managers after that. [chuckles] Terrific turnover, till they got this gang in here and I'm sorry to say this but I think Parker Ranch is a screwed up operation.

KM: Yeah. You know you bring up a really important point and this is just in general about the land use and knowledge, a familiarity with the landscape. We see it time and time again. Someone hires a consultant, they come in and they tell you, oh you've got to do this. The ideas are great, we have all the paper knowledge we need. But land-sense is like, out the door. I'm assuming that your assessment of the proposal which the consultants prepared in '71 thereabouts was correct and that it's been problematic ever since.

RG: [nodding his head in agreement].

KM: Yeah [chuckles]. What can you say.

RG: [chuckling] So I retired early and I was able to take it easy with my wife and work in the yard and that's it.

KM: Did you spend any time at Pu'u Wa'awa'a at all?

RG: No. I was offered a job there several times but I never... [shaking his head, chuckling]

KM: Who was that under Hind or Dillingham?

RG: That was under Dillingham, Mona Hind, and then there was a guy by the name of Jennings.

KM: Yes.

RG: He was a big shot for Dillingham, I think or was it Hind?

PG: Hinds.

RG: Oh yeah, it was Hinds.

KM: Oh, okay.

RG: I never forget when I was working for Kahuā and he had called me up a couple of times and asked me to come and work for him. I said, "Thank you very much, I'm happy at where I am." He called me up one day and wanted to have lunch with me down at the Parker Ranch restaurant. But he didn't say have lunch, he said "I want to meet you at 12 o'clock. I want to meet you and talk with you." I said, "Sure, I'll come down." Well, 11 o'clock was my lunch time in those days so I had lunch and I came down. [chuckling]

He offered me lunch and I said, "Sorry I already had lunch." He talked to me about coming and working for him and paying me this... [shaking head, no] "Thank you very much." He was so upset with me he walked out and never paid his bill for the lunch.

KM: 'Auwē!

RG: The reason I know that because later, I talked to the *wahine* who runs the place. She said, "No, he never paid me." [laughing]

KM: Out of curiosity about what year was this? Do you remember?

RG: It was probably in '50, '51.

PG: Not after Ronald died? Because he wouldn't have approached you while Ronald was alive.

RG: Yes. I think it was after Ronald had died.

KM: But you came back to Parker in '56 so it was still a little before '56 right?

RG: Yeah.

KM: It's funny because what a call you made again just like those consultants.

RG: [chuckles]

KM: Because of what happened in '58 you know. Sold off, and of course Billy Paris them, the kids were all so upset because it was all so hush, hush.

PG: Yeah.

KM: But you made another good call so it tells me you've got good sense there.

RG: [chuckling] No, I'm not trying to brag at all.

KM: [chuckles] I'll brag for you.

RG: I think that I was offered a job at Pu'u Wa'awa'a, I was offered a job at McCandless, at Hawaiian Ranch in Ka'ū and I was happy here.

PG: And Kuka'iau.

RG: I was happy here. No, Kuka'iau, I had no wife so they didn't want me. This was before they considered me but not...

PG: They wanted you to get married.

RG: So that's my life history.

KM: That's good, thank you for sharing that. That helps put into perspective who you are, all of the experiences you've had, and areas that we can talk about. Earlier, you had just shared with me a little bit about some of the Hawaiian residents in Honokōhau from the old Honokōhau School up through basically Palani junction. You gave me a list of five families. Was Kami part Hawaiian?

RG: Pure Hawaiian. Kami, K-a-m-i. I don't know whether that was his nickname or what. I only remember him as Kami.

KM: Is it your recollection that Kapae Peahi and Ioane were on their own land?



RG: That's right.

KM: So do you think these are from *kuleana* lands that they had? There were a few *kuleana* that were awarded in the *Māhele* at Honokōhau.

RG: Yes. Peahi's place is all overgrown now with guavas and Christmas berries. It is surrounded by development that's gone in there. Ioane, I think that the Hawaiians still live there. I don't know who they are but they've been there for as long as I can remember.

KM: My understanding, and I don't want to inject too much into this. Does the name Kalua ring a bell with you?

RG: Kalua?

KM: Kalua as a last name, as a surname, or Kimiona Kanakamaika'i?

RG: Simiona, yes.

KM: Simiona.

RG: Simeona, I think lived at Kalaoa. I think he may have worked for Huehue Ranch. Billy Paris would know I'm sure, Simiona.

KM: You know it's really interesting when we look at Honokōhau. And let me finish that thought, the old Honokōhau Government School was still in operation when you were a child or had it closed?

RG: No, it was still in operation.

KM: Okay. Your brother also mentioned to me that school that your father and some of the other families put together to tutor. Your cousin came for a while. I guess was it the Stillman or Maguire children?

RG: There were the three Stillman children, there were three Childs children. He lived in Kailua and ran American Factors.

KM: Yeah.

RG: This is Dudley's father them?

RG: Yeah, I think related. There were three of us. [thinking] Then there was a fella, I've forgotten his name, he worked for Standard Oil. I think he had one or two kids in there, and that was it.

KM: Okay. When you were growing up...and I love your description as an example of the old man Keanaaina's circuit going along. And you'd mentioned that he'd come back up, you were saying the old Palani Road. This is the Old Government Road that ran out of Kailua up to Kalaoa and around yeah?

RG: That's right.

KM: And today if you look at Ranch House Restaurant is that it?

PG: That's right.

KM: The old road is right by there, I think isn't it? Do you know the *makai* section?

PG: Kona Ranch.

KM: Kona Ranch House Restaurant.

RG: Yeah, yeah.

KM: The old road runs?

RG: Yeah.

KM: That's the old section of road?

RG: That's right.

KM: The new Palani has been all realigned pretty much off of that?

RG: Yeah. I mean just in Kailua, but the upper part more or less follows the alignment.

KM: Oh, okay, it's just been widened a bit then and stuff.

RG: Yeah. And Palani that was named after my father.

KM: That's right. Your papa was on the Board of Supervisor's for a while?

RG: He was.

KM: Okay. Now as a youth, the Hawaiian cowboys...in fact were these the guys that were working basically with the ranch?

RG: Yes.

KM: Okay. So these names, Kaiamakini, Kami, Ioane, Peahi, Keanaaina. These guys generally were also the cowboys working at the ranch with your dad and you folks?

RG: That's right.

KM: Do you remember the old man Mahone Ka'eo?

RG: I knew him very well.

KM: I understand he lived at Kaumalumalu?

RG: He lived at Kaumalumalu and he worked with his...I'm not sure how the connection is there but whether that was his uncle or his adopted father by the name of Willie Keka. They worked that Kaumalumalu section up on the mountain.

KM: Was Willie and Peter Keka were working with your dad also?

RG: Peter Keka and Willie Keka worked for my Uncle Henry Greenwell down at Kealakekua.

KM: I see.

RG: Peter Keka I think was the nephew of Willie Keka. Willie Keka and Johnny Keka I think were brothers. One worked for Frank Greenwell and the other worked for Henry Greenwell.

KM: Which one worked for Frank?

RG: Willie.

KM: I've seen their names referenced in your papa's journals. And it's interesting because there's a younger Peter Keka today who's in his 70s and is actually working as an overseer, as a stone mason for Kaloko-Honokōhau. They're doing some restoration on the fishpond.

PG: Yes.

KM: Down there, and this Keka is overseeing that work now. I assumed his connection his knowledge of the land... Because actually, they're South Kona people.

RG: Yeah.

KM: But it sounds like some of them came over with your papa and worked, or at least...

RG: There was this young guy, Joe Keka that worked for my father for a while. He died, but he was young. He was working for my father when I had already started working here [Parker Ranch]. He was a young kid. But this Peter Keka that you're talking about, he probably is the son of the Peter Keka that worked for Henry Greenwell.

KM: Okay.

RG: I'm sure they're all related.

KM: Yes. What area of Honokōhau, say in that area what is now Palani Ranch. What lands were you working? What lands were being used, the elevations? And were you folks going *makai*?

RG: As far as the *makai* land goes we got practically no use out of that. Everything below Māmalahoa Highway.

KM: Okay.

RG: We just worked the *mauka* land and we raised cattle up there. It wasn't probably until about 1940 maybe, when they started seriously cleaning up the *makai* land and planting grass and what not.

KM: I see.

RG: My brother Jimmy might have some dates on that.

KM: This coincides with other information that we've discussed. So really then *mauka* above the highway, above Palani junction those were the primary areas of your cattle operation?

RG: That's right.

KM: You folks were running...you had land in Puapua'a also?

RG: We had Puapua'a. We used to run a few cattle down there. But gee [thinking], that must have been in the '20s I think.

KM: Hmm. Down on the *kula*, the *makai* area?

RG: Yeah, Puapua'a. And then I think that was sold in the '30s sometime.

KM: Who was that, Gouveia?

RG: Frank Gouveia.

KM: Yeah, Gouveia *mā*.

RG: Yeah. And the Honokōhau *makai* lands, as I said, we hardly went down there. All I can remember down there was that there was a trail that goes from Kawaihae to Kailua. The old trail that goes through there.

KM: The old trail that they call King's Trail or the Māmalahoa Trail.

RG: Yeah, that trail. And there was a trail from the pond that came up.

KM: 'Ae. I'm going to open up this map, an unnumbered map, surveyed by J.F. Brown around 1876, or thereabouts. This may not be the best one. I also have Emerson's map from 1888 that maybe a little better. [opening maps] You're right. [pointing to locations on Register Map No. 1280] Here's the portion of the Māmalahoa Trail or King's Trail, the *Alanui Aupuni*, the Old Government Road that ran across here. This map doesn't show it continuing all the way, but then it picks up and there's a section even along the ocean the old *Alaloa*. See this trail here? This is the trail that I think that you're describing in fact you can see... You know where the quarry area is now? Where they're doing the cement plant?

RG: Yeah.

PG: Uh-hmm. I've been on that trail.

KM: That's right, this is that part of that trail that runs down to the pond over here. It's interesting that on this map and a couple of other survey maps that I've seen. We can see it actually running up Honokōhau nui or 1st and then it cuts across Kaloko and it comes *mauka* up to Kohanaiki. Was that trail being used at all that you remember?

RG: No. I remember we did not use any of those trails, this area was all overgrown. The way we got down here [pointing to the lowlands of Honokōhau vicinity] was we came through Kealakehe, [looking at map] wherever that is.

KM: 'Ae. Here's Kealakehe.

RG: There was a trail that came down.

KM: Was it kind of on the boundary of Kealakehe and Honokōhau iki do you think or was it in the middle, in Kealakehe?

RG: I'm sure that it was in the land of Kealakehe and that trail crossed Palani Road and came up to the Hōlualoa side of the old Honokōhau School.

KM: Okay. So the Hōlualoa side of the old Honokōhau School?

RG: Yeah.

KM: Is where that trail came out on to the Māmalahoa Highway.

RG: Yeah.

KM: This land here is called Papa'akoko, do you remember that name?

RG: Yeah.

KM: That was McDougall's land.

RG: Yeah.

KM: He bought that in 1889. There was an old schoolhouse excluded from McDougall's part, that was actually in Honokōhau 2. [pauses] Now I don't want to confuse you with this.

RG: [chuckling]

KM: Because the records confuse me. But what I understand is... When I've looked through the old survey records, his acquisition of this grant [Grant 3456], it excluded a school lot that was on the side here. My understanding is that school lot is still owned by the state today [so the same school lot you remember]. What I'm looking at though, is this, this is the 'ili of Papa'akoko that McDougall had. This is the 'ili of 'Elepaio that Kalua got in a grant [Grant 3022]. Do you remember hearing that name?

PG: Cute little 'ili.

KM: 'Elepaio.

RG: That, I think, is the land that belongs to Kelly now. That's right next to Honokōhau isn't it?

KM: It is. That's right, it's on the boundary between Honokōhau Nui and Iki?

RG: Yeah.

KM: Okay. What's really interesting is that we find a map for this Grant in 1866 [Kalua's Grant No. 3022] that shows on the boundary between Honokōhau 2 and 1, there is a trail that ran all the way down, basically along the boundary of the two Honokōhau, down to the beach. And even more interesting, is that this is the grantee, Kalua, this is his name. Down at Honokōhau iki there is a house that was there at least in the 1880's, that's identified as "Kalua's house."

PG: Uh-hmm.

KM: Now, I'm curious do you remember in your youth was anyone still living *makai*? Either on your 'āina at Honokōhau Nui or Iki, that you remember?

RG: No.

KM: Not that you remember or no one?

RG: I remember that there was no one down there living there. There was a Chinese fella, Foo.

PG: Francis.

RG: Francis Foo, and Henry Akona.

KM: Yeah.

RG: They leased the pond from the old man.

KM: From your papa?

RG: Akona, yeah.

KM: So Henry Akona got the big pond, 'Aimakapā from your father?

RG: The lease.

KM: He leased it.

RG: They used to come by boat. But as far as anybody living down here, we only went down as I said earlier, just a few times, down to the pond. It was quite a long ride down. There was nobody living down here when we first went down here [pointing to coastal area of Honokōhau nui].

KM: Okay.

RG: Later on there were some Filipinos that moved in there.

KM: Yes. Was that under sort of a gentlemen's agreement between your father and the tenants?

RG: Yeah, the old man used to let 'em stay there.

KM: In your youth, and you were describing there was a trail then that came off of Māmalahoa yeah?

RG: Yeah.

KM: That you folks could take through Kealakehe, that you would take down to the *makai* lands. Did it come up by the school?

RG: No. This road or trail [pointing to upper section of trail where it intersects Māmalahoa on the map], I never went down.

KM: Okay.

RG: We used to come down Palani Road and then come down on this trail. Pick up the trail on the *makai* side of Palani. I remember people talking about walking up. I could see [pointing to both sides of the road where it was intersected by the trail] the start there and the start here, of a trail.

KM: So you would go from the Palani intersection, you folks?

RG: That's right.

KM: Was that ride horse down or you walk or?

RG: Horse.

KM: Horse.

RG: Hell [chuckling], we couldn't walk further than a hundred feet.

KM: [chuckling] What was your business when you were going down to the *makai* land?

RG: Just to go look.

KM: Go *holoholo*?

RG: *Holoholo*. We only went down two or three times, I think.

KM: You would go down to the fishponds like that?

RG: Yeah.

KM: Do you think that Akona or Foo had the lease even at that time?

RG: Yeah.

KM: Do you remember the Mokuaikai fishing Hui? They had taken a lease from Hu'ehu'e of the Kaloko Ponds. Evidently there is some indication that they may have been using some of the Honokōhau ponds also. Mokuaikai?

RG: [shaking head] No, it doesn't sound familiar.

KM: Do you remember the woman Mary Keli'ikoa Simeona or Kimiona?

RG: I remember the name Simeona.

KM: Mary Keli'ikoa was born in 1909. She was born in Ka'ū and came to Honokōhau in 1927. She married this man and they called him Kanakamaika'i. Do you by chance remember that name?

RG: The name sounds familiar.

KM: The reason that I'm curious is because Mary Simeona... My wife's *tutu* was Puku'i and in the '60s, Puku'i was doing a lot of oral history.

PG: That's what I speak of, the *mauka* and *makai* houses.

KM: Yes. She was doing a lot of oral history work. The old man Kanakamaika'i had passed away in about '61 or '60. Mary, his wife was interviewed with Mahone Ka'eo somewhere *mauka* here. I don't know if they were right in Honokōhau or if they were over at Ka'eo's house at Kaumalumalu. But they were talking about Honokōhau and she said...It was in Honokōhau iki, that she and her husband pretty much lived *makai* here from 1927 to 1940. I don't know it may not have been a real formal house or something. They were working the fishpond. Their livelihood was fishing out here. Does any of this ring a bell?

RG: The only thing that I remember is they used to work the fishponds. But they would come by boat from Kailua.

KM: Not even using you think the old Māmalahoa Trail or something like that?

RG: No. Easier...they would have to walk... It was easier to come by boat.

KM: That's right. In Akona's time I've heard some funny stories in fact your dad and James Ako Sr. had some interactions occasionally. I see his name in your father's journal as well. One of James Ako's sons, Valentine, he's about 10 years younger than you. He lives on Kaua'i now. They talk about Akona and them running the donkey's back and forth between the ponds at times. They'd load the donkey's up with...

RG: Fish.

KM: ...fish and the donkeys you didn't even need to lead them they would come in and go to the Akona Store where the old man Ka'elemakule used to be.

RG: Yeah.

KM: They would go into Akona Store and then if they loaded them up with something to return but they would go back out. So what you're saying, I hear that they came in by boat but that there was an occasional use of the *makai* trail at least by the donkeys.

RG: That could be because we never used to get around that much.

KM: In your recollection... See this is the other thing in 1913, and of course that was the year that you were born. Who was it? [thinking] William Kinney, he did a little visitor's guide to the island of Hawai'i and I found in some of the old records. Albert Baker and then there was evidently a church down here. Did you ever hear about?

PG: Yes Rally. Somebody after that guy Pai started squatting there and all that, there were stories of the church. I asked you and you said in your recollection, "No, there was never any church." But he's talking 1913 and that's the year that you were born.

KM: Yeah.

RG: Yeah.

PG: I did find in 1948, I went down with Rally and his father to the pond on horseback and I found or saw an old iron...you know the old iron pots they used to cook with?

KM: Uh-hmm.

PG: That was in one of those houses.

KM: So there were like little lean to or...?

PG: Somebody had to have been able to cook something there and the chili pepper bushes in the back steps.

KM: Was this in Honokōhau iki or by the big pond that you recall?

PG: Where's the division?

KM: Here's the division basically here [looking at Register Map 1280]. This is 'Aimakapā fishpond.

PG: Yeah.

KM: Here's the 'Ai'opio pond and area over here.

PG: Yeah, there's the point. What's this round thing?

KM: That's supposed to...

PG: Salt pans?

KM: No. It's supposed to be the fishpond which is really over here. But, speaking of the salt also do you remember the salt pans that are down there?

PG: Yes. He [Frank Greenwell] showed me those.

KM: You mentioned that William Keanaaina used to salt his beef. Was that salt store bought, or from somewhere else? Or were they making salt *makai* down here?

RG: Oh no, not during my time. He used to get his salt from American Factors.

PG: With Hawaiian salt we used to gather it on Mokulua.

KM: Mokulua?



PG: O'ahu. My father the fisherman... [end of Side A, Tape 1; begin Side B]  
 ...and the Hawaiians, Māhoes. But you can't salt meat with sea salt I don't think.  
 You have to have what we now call rock salt. If you ever try... Rally salts meat  
 here, that Hawaiian salt is...

KM: It's watery it comes...

PG: It evaporates, it melts. So Keanaaina couldn't have. The place that I found the  
 pots there were two little houses along there. I think they were more...

KM: [opening another map] This is your grand-uncle's [J.F. Brown] map from 1876...  
 Would you please give me your name and date of birth?

PG: Patricia Gilman Greenwell, born on October 30<sup>th</sup>, 1924 in Honolulu.

KM: And Jacob Foster Brown was?

PG: My grandmother's brother.

KM: Okay. This is the map that he surveyed in 1876 of Honokōhau iki. We see the  
 'Ai'opio fishpond over here, here's a house here which I'm assuming coincides  
 with Kalua's house that's on Emerson's map also. Some of the coconut trees and I  
 don't know if those were still around?

PG: No. Only *kiawe*.

KM: Okay, only *kiawe*. It's a little smaller scale but it gives you an idea.

PG: Yeah.

KM: So you remember there were a few houses?

PG: There were two.

KM: [looking at Rally] You don't remember there ever being any activity with the  
 small church or anything down there in your lifetime?

RG: No.

PG: There were no ruins of a church because I was Hawaiian stoning around there for  
 years and years. There was not even the ruins of a Hawaiian church. The little  
 house was probably one room in the back and one room in the front.

RG: My brother might know.

KM: [shaking head]

PG: That story came up Rally, I think of the old timers in Kona, but they're gone.  
 There was that old Hawaiian guy but he died about 10 years ago. He was the *kahu*  
 over there.

KM: Yes, Lowell Punihaole is who you're talking about I think. Do you remember the  
 old man Punihaole?

PG: No, not that guy.

RG: A very familiar name, Punihaole.

KM: Yeah. Kanaka they called him to, Lowell.

RG: I think he lived in Kalaoa.

KM: That's right they were at Kalaoa and the wife had 'āina... In fact this is it, guess what? I was just translating the interview that Tūtū Kawena did over these last couple of days. This Kapae Peahi, his daughter Mary was Lowell Punihaole's wife. This guy here who you said. That's what they said in the genealogy stuff when I was listening.

PG: Okay so Dinah married Johnny Kainoa up at Kahuā, that's Peahi, she was a Peahi.

RG: Yeah.

PG: That's a much younger.

RG: This guy Kapae Peahi that I'm talking about I think was Kainoa's uncle. Because Kainoa's wife...

PG: Dinah.

RG: Wait a while [thinking]. Her father was a fella by the name of Kahalepō Peahi. Kapae and Kahalepō, as far as I know were brothers.

PG: And they lived in that little house below Robert's [Robert Greenwell]?

RG: Kapae Peahi lived there. Kahalepō worked for my grandmother.

PG: I always thought that you showed me that the Peahi house was Dinah's house.

RG: Yeah, Dinah's uncle lived there. Dinah inherited it or something.

KM: This gentlemen Lowell Punihaole was the *kahu* at Mauna Ziona up until... He was born around 1900 or 1899 thereabouts. He passed away in 1992, he was married to one of Peahi's daughters. They were living at that house which I think is on Kealakehe or it must be Honokōhau iki sounds like of your description?

RG: No, I think it's Kealakehe. That was their *kuleana*.

PG: *Makai* of the road.

KM: Hmm.

PG: Don't any of those churches, don't they have to register the minister's in these old?

KM: They do, it's a matter of going through some of the records. I have overturned about everything that I can. I have to go back to the Mission Houses now to try and track down these things. I've got a record of a church lot at Honokōhau iki in 1909 from Albert Baker's letters.

PG: But there weren't enough people to be a church?

KM: They said there were about thirteen people a handful of people.

PG: They were trying to Americanize them so fast that they rammed that religion down their throats. [chuckling]

RG: Terrible. Well, that's better than the little house at Hualālai. There were only two families...

KM: That's right Hall's place, Kealapū'ali.

PG: Kealapū'ali.

KM: Who was that Hall and them?

RG: Yeah [chuckling].

PG: No that wasn't Hall. You're thinking W.H. A Catholic with all the kids, Paiko. Paiko was the Catholic up there before Mahone moved up there. They had thirteen kids and wanted to keep them straight.

KM: [chuckling] ...So based on your recollections again, it was papa who entered into some sort of a lease agreement, and it may have been informal. It was Akona who was using 'Aimakapā fishpond? Did you folks ever eat fish out of that pond?

RG: Not until years later. The Filipino that worked for my father still works for my brother and myself over there. He used to go down and fish down there.

KM: Who is that?

RG: Norio Delastricos.

KM: And he is still...?

RG: Still working. He lives right by Palani junction right on the *mauka* side of the road over there.

PG: Across the street from the nursery, no that's Clarence's house...

RG: He used to go down and he used to bring us mullet. Big mullet [gestures]!

KM: Almost two feet, foot and a half kind?

RG: Terrific [chuckling]!

KM: 'Ono?

RG: 'Ono! Real 'ono!

KM: Yeah.

RG: But before that I don't remember getting any fish.

KM: And you folks didn't just go on excursions occasionally or on a regular?

RG: We weren't interested in the beach.

PG: There were no cattle down there. Wild horses. There was a little black stallion and the two or three old mares. Remember we used to see them standing in the pond?

RG: All I can remember was one old stallion.

PG: The black one?

RG: Yeah. That's all, there was never any more. I'm sure if there were more it would have increased.

KM: Your grandfather also talks about a man by the name of Kekoanui who was like his right hand man. George Clark had the Honokōhau farm in your grandfather's time they entered into...

PG: Oh, yeah raising sheep.

KM: Yeah. And then Kekoanui was kind of like, it sounds like...based on notes I've excerpted out of the journals. It's very interesting. It sounds like your grandfather granted Kekoanui even a life interest in a house down at 'Aimakapā pond side. He had an area where he could keep his horses and a couple of other animals like goats, *makai*, down there. He let him live there. Do you remember that name or any of the...?

RG: No.

KM: Okay. Kekoanui or Koanui, you'll be interested in seeing this. In your youth you don't recall anyone living on those *makai* lands?

RG: No.

KM: You think like for the guys, like Akona *mā*, who were using the pond, their primary access that you remember was by boat?

RG: That's right.

KM: Was anyone traveling the trails, that you remember?

PG: You remember we used to see Francis Foo walking in sometimes.

KM: Hmm.

PG: I guess that was after they put the airport in, Francis could get closer and then he'd hike in.

RG: Could be. I don't remember.

PG: You were there and you said, "Oh that's Francis Foo walking in or walking out."

KM: In fact I think that Francis actually dozed a road.

PG: There was a little kind of a dozed road, yeah.

KM: I understand that they would run their jeeps occasionally back and forth.

PG: We once...

RG: Now that you speak of that I think that Matsumoto was the guy that ran the bulldozer and made a little road in here.

PG: Francis never had a road put in. He'd walk, I saw him walking.

RG: No. Francis probably did have the road put in because that's when jeeps came in to existence. Matsumoto did the work for Francis probably.

PG: Hmm.

RG: [pauses] Sorry, I can't help you more on these names.

PG: Do you know about the grave site? Have you been there?

KM: I have not been down to it.

PG: Up on the lava...

KM: W. P. Kahale. That's in Honokōhau iki or is that in Honokōhau nui?

PG: It's right straight above the pond.

KM: The big pond?

PG: Yeah.

KM: Oh, okay so it's in your 'āina.

RG: Honokōhau nui.

KM: Honokōhau nui.

PG: It's got a roof over it, and you can see it [for family documentation, see interview with Momi Nihi-Quiddaoen and Agnes Nihi-Harp]. As you go along the new highway you look *makai* and just at that one spot you can see the little roof. Maybe it's gone now.

KM: No, it's still there.

PG: With shingles.

KM: What's interesting though is that one grave, the date on it is 1915.

PG: Yeah.

KM: It sounds like maybe right around the time you were born and shortly thereafter there may have been a few people. But by the time that you're old enough to have memories of going *makai*. There was no one there?

RG: Yeah, that's right.

PG: But there was the house at the pond. The two story, you showed that to me.

RG: But there was nobody living there as I remember.

PG: Well, why did they have the steps going up. Must have had somebody unless that was a weekend house for Francis Foo or Henry Akona probably. [There was a house built by Henry Akona for fishermen.]

KM: This is Aimakapā Pond, the big pond?

PG: Yeah.

KM: In your 'āina?

PG: Yeah.

KM: This is the tracing of the map [Register Map no. 1106] from your grandfather's collection, when the Boundary Commission survey was done and when he purchased it from George Robertson's estate. Robertson had gotten Honokōhau nui from Kekau'ōnohi's estate. In the *Māhele* Kekau'ōnohi got this entire land, Honokōhau nui.

PG: Hmm.

KM: Your grandfather purchased it in 1876? Your grandfather also documented the transaction and subsequent uses in his journal's, and I've excerpted some really interesting notes out of them. I'm sure you'll enjoy it when I complete the historical record. In reality, when we look at it, your family has a lengthy

relationship with this land. By 1879, your grandfather H.N. entered into that agreement with George Clark for managing the land. I wonder if this is the same Clark that Hind ended up with?

PG: No.

KM: It's different?

PG: Johnny Clark who had something to do with the legislature or politics.

KM: Yeah, that's right it was a different guy then.

[pointing to locations on map] This is the Government Road. This is the old road that ran into Kalaoa and came down into Kailua. Basically it's the forerunner to...?

PG: Where's *makai*?

KM: This is *makai*.

PG: You think it's the Wagon Road, Rally or...?

KM: Yeah.

RG: No, no that's the Palani Road.

KM: I'm a little...

PG: Behind Kimo's house is what they call the Old Wagon Road.

KM: Hmm. *Makai* here further down [pointing to locations on Register 1106] this old stone wall a portion of it is still there. Do you remember that stone wall that cut across the Honokōhau?

RG: [thinking]

KM: To get a little bit of a perspective, [pointing out locations on map] here's the pond this about is where Ka'ahumanu is now.

PG: Highway?

KM: Yes, Ka'ahumanu Highway about in here. So I'd say the quarry is about in this elevation here. There's a stone wall. Did you ever went into any caves or heard of any sites or anything on these *makai* lands here?

PG: No.

RG: No. I don't remember a stone wall.

KM: Yeah. [pauses] It's interesting you know that you see the pond here.

RG: Yeah.

PG: Where would the orchard be, Rally?

RG: I don't know where the stone wall is but if this is Palani Road.

PG: No, this is the Government Road, Māmalahoa isn't it?

KM: Yeah. And see the old schoolhouse that was over here. It is a little confusing.

RG: This is the old Wagon Road here.

KM: Yes, I think it is. I think that you are right. If you look here too, this comes back this is Register Map 1280. Here's the road *mauka*, here's the schoolhouse here.

PG: Honokōhau.

KM: Uh-hmm.

PG: What's this road, Palani Road going *makai*?

KM: Yes, this becomes the road.

PG: Becomes Palani Road. Alright, it's the old *makai* trail.

KM: Yeah.

PG: There's the junction. But we're talking Government Road?

KM: In the 1880's, this is 1882.

PG: From the junction Rally, because Kimo is this side of the junction.

KM: Actually this is Kohanaiki junction over here.

PG: Oh, oh. You don't show Kohanaiki Road going down do they?

KM: That's basically right there.

PG: But they had a road that went in here and then they had a lot of little houses in there. We used to cut down and go out.

KM: Hmm. So you folks really didn't spend a whole lot of time *makai*?

RG: No.

PG: As land holders I guess his father felt he had to go down and see what was going on to make sure there weren't squatters in there, and this and that. Keep a judicious eye on it but not...

RG: In fact most of this here was useless, as far as cattle went.

KM: That's right.

RG: This up here, they got in here and planted grass and cleaned up the guava and whatnot.

KM: You said this was?

RG: Made a good pasture.

KM: Later, this *mauka* area, you said, by around maybe the '40s you began using the area below?

RG: That's right.

KM: Okay.

PG: Didn't somebody want to buy the pond from your father?

RG: I don't remember, not that I know of. I'm sure people wanted to buy it but I don't remember.

PG: He never did, because he said he "would not sell the pond."

RG: That may be.

PG: My father told me that he talked with your father and Frank Greenwell said no I would never sell the pond.

KM: One of the other interesting things about your papa's journals that I found really amazing. He lists something like sixty different variety of Hawaiian taro that he grew. And it sounds like you guys were making *poi* quite often. Do you have some recollections of that?

RG: [laughing] Definitely! The old man had a *poi* board, he had a *poi* pounder. He made his own *poi* for us, yeah. And he had a taro field up where my brother Kimo lives, a little further up there.

PG: On the Wagon Road.

KM: So above James' house?

RG: Directly above.

KM: Above the Old Wagon Road though, is that right?

RG: Yeah, quite a ways above.

KM: I'd wondered where that was because you know he actually listed at one point and I didn't take the whole list but there were taro's like *uahiapele*, *ha'a*, *lehua*, a several other varieties. He lists something like forty or sixty different taro that he had growing. He talks about...and this is wonderful you know we're having such a hard time now with taro and it just shows me how knowledgeable your father was. I understand he was fluent in the language as well. When he says you guys were making *poi* he was actually still pounding *poi*.

RG: Yeah.

KM: Was he doing it? Did you guys get in on it or? [chuckles]

RG: Yeah. We had to go and work in the taro patches up there.

KM: This was all dryland?

PG: Yeah.

RG: Saturday when there was no school we go up on the horse and we have to go work with the old man up there in the taro patch. Weed the taro, fuss around.

KM: Was it all pretty good soil or were you folks mulching or were you digging pits? What was the planting style?

RG: There were a lot of rock in there but they were quite a few spots of soil that you can plant the taro in. We had quite a big area up there of taro.

KM: Was it somewhat...was there still some over-story so that it was partly shaded, or was it wide open?

RG: There were *kukui* trees around.

KM: Good mulch too?

RG: Not really shaded out, but partially shaded.



KM: So it helped to protect and keep it moist?

RG: Yeah. In those days there was a little bit more rain than there is now.

KM: Isn't it funny. So you've noticed changes in the weather?

RG: Yeah.

KM: The amount of rainfall and stuff?

RG: Before, in the old days we used to raise cattle over there and we had no water for them. They depended on the dew and when it rained they got the moisture.

KM: Uh-hmm.

RG: It's not within the last fifteen, twenty years or so we've had to put in water catchment and whatnot.

KM: Amazing yeah? Real differences.

RG: The old man had a terrific variety of taro, he had many varieties of bananas and even sweet potatoes.

KM: All native Hawaiian types?

RG: Yeah. But now no more.

KM: All growing *mauka* there or even further?

RG: The sweet potato and bananas were growing closer down to the house.

KM: Your main home?

RG: Yeah.

PG: Tell him about that old black Hawaiian sweet potato? You used to tell me that they had a sweet potato a Hawaiian native one that you can't get anymore. It was black.

RG: [pauses] No, no mama I think you're confused. I think I told you that there was a white, like a potato that they called a yam. It had a very black skin.

PG: Yeah.

KM: The *uhi*?

RG: I guess so. The potato itself was really white.

PG: With a black skin.

KM: Oh! No more now?

PG: Evidently no more now.

KM: How was your taro up there? Was the taro good sized [gestures with hand, about 8 inch diameter]?

RG: Good size, yeah.

KM: And even your *uhi* or '*uala*, sweet potato like that, was it nice?

RG: Yeah.

PG: But they weren't big like the Chinese taro?

RG: No, well he didn't say that big. He had [gestured] down here somewhere.

KM: Something, nice size what is this, eight inch diameter like that?

RG: Yeah.

KM: Your dad made *poi*. Did you pack the taro back down on horseback?

RG: Yeah.

KM: Bring it to the house?

RG: He had a couple of kerosene tins, five gallon cans make the fire outside with the firewood. Put the taro in the five gallon kerosene cans boil them up and when they cooked, take the skin off and pound the *poi*.

PG: But you did that cooking at home?

KM: Yeah.

RG: That's what I said, brought the taro down on the horses.

PG: Yeah.

KM: One of the other interesting things about your grandfather's acquisition of the land was that he got it directly... The succession is Kekau'ōnohi, who is a granddaughter of Kamehameha the first, receives the land in the *Māhele* in 1848. Robertson purchases it from her estate after her death. He died and your grandfather purchased it in 1876. We see Kana'ina and Robertson they came together in 1876 and your grandfather acquired the land. With the land went all rights, appurtenances, all the fishing rights, and everything like that. In other words, the *Konohiki* type of relationship and rights. As a youth do you remember... In fact your wife had mentioned this idea of going out and checking the property that he owned and stuff like that. Do you remember people ever coming to your father, approaching your father or hearing your father talking about people saying that they came and asked permission to go down to fish or to go gather resources? Or like you talk about the taro, I imagine those were personal family plots that he kept. Was breadfruit a big thing in your area? Were people gathering? Did people come and still ask permission at all that you remember hearing about?

RG: [chuckling] I don't remember but everybody was real friendly in those days. Everybody got along with each other. Maybe if I wanted some breadfruit from your place, we would just go and get, take.

PG: And you wouldn't take too much. You wouldn't resent somebody coming in.

RG: I'm sure that people must have come and asked permission to pick some pears or mangoes or something like that. Those old days we were just like one big family.

KM: Yeah.

PG: There were so many breadfruit trees all around, and mango trees all around, you didn't have to go to somebody. Just walk along the road.

KM: Yeah.

RG: Yeah.

KM: How about the coffee farms? About how much area would you say was dedicated to coffee? Did you hear of old house sites or walls or anything in those kinds of areas as well?

RG: Those coffee fields were all fenced off with stone walls and they all had houses on them where the Japanese lived. [See interview with James M. Greenwell for discussion on location of coffee farmers and farm locations.]

KM: Yeah.

RG: The old man probably charged them \$25.00 a year or something for [chuckles].

PG: Rally, where we go down by the tank on the *makai* road we go down to pick pomalo. Remember there's an old house site there?

RG: Yeah.

KM: Actually...

RG: That was Kuni.

KM: [rustling of map noise in background] Yes, Kuni. That's the Japanese man, Kuni?

RG: Japanese.

KM: Yeah.

PG: Way down?

Group: Yeah.

KM: By the water tank area?

RG: Yeah.

KM: That water tank was installed in your time? Is that right?

RG: Yeah.

KM: That was to help facilitate and opening up so you could keep cattle?

RG: That's right.

KM: Further *makai*?

RG: That's right. When the coffee farmer was down there he had his tank and he depended on rain fall. After he moved out and we moved cattle in we put another tank up and brought a pipeline from *mauka*, down.

KM: Okay. May I ask you about when did this transition occur? When did Kuni or the coffee guys leave that area? And the tank, do you think that was the 1940 period that you were talking to me about earlier?

RG: I think earlier.

KM: Earlier, in the 30's even?

RG: Probably in the 30's, yeah.

KM: When did they stop growing coffee in that area around there, do you recall?

- RG: [thinking] No, I don't. The coffee fields around there in that area were already established when I can first remember. And I don't remember any new fields going in.
- KM: You know what's really interesting in hearing what you're saying about the coffee fields being established. In your grandfather's journals, and this I think is around 1879 and later. In the 1870s, McDougall got the lease of Honokōhau iki. [pointing out location on map] This section here from Ke'elikolani, right around 1876. Let me turn this around. When Emerson and them were doing their survey records in 1882, they talk about McDougall in this Honokōhau iki vicinity having put in something like 10,000 coffee trees.
- PG: Hmm.
- KM: Big stuff was going on!
- PG: Yeah, big.
- KM: It was pretty early on that they were doing a lot of work out here. I think that there's some records from your grandfather's time...It sounds like the early activities that your grandfather had on the Honokōhau nui side, that it was more Clark, dealing with the farm. And they were doing the sheep. And you know probably that your grandfather even had a lease at Ka'ūpūlehu? He got the lease of Ka'ūpūlehu, they were running goats out there. It's really quite amazing!
- PG: I think that's in those journals of your grandfather that I put over there.
- KM: Yeah.
- RG: I don't know about that.
- PG: When your father was living down with Granny Greenwell down at the old house. He would be sent up to check with Clark and discuss the operations. He respected Clark quite a bit, I think. He thought Clark was an excellent man. But Clark was also running cattle. Now whether Clark worked for Henry Greenwell, I don't know or whether he leased land from Henry Greenwell. Why would Frank come over if he was leasing.
- KM: Yeah.
- PG: He must have been a manager for Henry Greenwell of the Honokōhau property.
- KM: That's what it sounds like from the records. And it is interesting, I do see what you just described. You know the journal record states, "Frank went out to Honokōhau or Clark came in."
- PG: Yeah.
- KM: And Kekoanui, that Hawaiian man that I mentioned.
- RG: Yeah.
- KM: Kekoanui was actually born at Kealakehe from what I understand in the records that I've seen. There was always this action that was going on back and forth. It's interesting though to see, just like your father's journals, from his younger days. I see your name quite a bit and your older brother's name which is why I appreciate

your willingness to talk story. It sounds like you sometimes spent more time on the land in your youth, than Jimmy's dad did at times.

PG: That's right. He does speak quite a lot about Radcliffe, like his father kept speaking about Franky.

KM: Yeah.

RG: Hmm, quite a life [chuckles]!

KM: Yeah.

PG: It's interesting.

KM: Do you want to talk at all about your thoughts about historic sites or old Hawaiian places? About how the whole park thing evolved from your recollection or is that something we should leave to later?

PG: You mean the park around the pond?

KM: Yes. The National Park and issues of things like that?

PG: No. I don't think that there's anything that I would be afraid to talk about around the pond.

RG: I didn't know that area too well, you know.

KM: Yeah.

RG: As I was saying we only used to go down there very occasionally. No, there is nothing that I would hold back on talking about.

KM: You know it's really interesting. In my talking with your younger brother, I've spoken with him two times on different things. I don't know if he remembers ever going down there. You're definitely, what you're sharing and because you spent time with papa, your father-in-law then, you folks went down there. It sounds like in '47, '48 like that. Have you ever heard about burial sites or old *heiau*?

PG: Yeah, Pa told me about a burial site. When you and I, and your mother and father, when the new airport road was put in, in those days. Your father had us go and park at the end of the airport road.

KM: Which airport are you talking about?

PG: The first one.

KM: Maka'eo, the old Kailua Town Airport?

PG: The old Kailua airport.

KM: Okay.

PG: That was the new airport [smiling].

KM: I know [chuckles] because the old airport was the bay, right? They landed in the bay, I guess.

PG: No, I don't think.

KM: Kailua Bay, yeah. They have old photographs showing that Hawaiian Inter-island Air that became Hawaiian Airlines.

RG: They had airplanes that landed in the water.

KM: Yeah. So you folks went to the end of the road to Maka'eo basically?

PG: And from there we walked to the end of that property line I guess. Then would we be coming up against Honokōhau?

KM: Not quite. See, the airport...this is Keahuolu and this is Lanihau [pointing out locations on map].

RG: Keahuolu?

KM: 'Ae. The airport sits in this area here, Lanihau, that old Maka'eo Airport.

PG: Alright. So that boundary is still there, I think.

KM: Uh-hmm.

PG: The end of that area, they haven't developed any more north of that.

KM: No.

PG: I said, "Oh, what is this, Pa?" because I know enough about archaeology to know that when you find pebbles and stuff that aren't right on the beach and they are contained. You know that that's probably a grave.

KM: Yeah.

PG: Well, there were two graves, if not three. Lined up horizontally to the ocean, one, two, three going *mauka*. Rally's father told me, oh yes he said, he didn't know who the graves belonged to. He said the Hawaiians would come to me and ask if they could bury their people. He told me "I said yes. I gave them permission."

KM: This is in your Lanihau land?

RG: Yeah.

KM: Because the airport actually sat in Lanihau isn't that right?

RG: It sat in Lanihau.

PG: He said "They didn't go down six feet."

KM: That's right.

PG: They were supposed to, but they couldn't. He said it was "just too hard to dig."

KM: All rock, yeah.

PG: So, he let them go three feet.

KM: Uh-hmm.

PG: And I guess the other three feet, was up above. [chuckles] Two feet or something.

RG: Stone wall.

KM: Little platforms?

PG: Yeah, little stone platforms. I know that those are at the end of that.

KM: Right on the edge.

PG: Right near the water. Whether those big seas did anything to them, I've often wondered.

KM: They have actually. There's been...

PG: Are you familiar with what I'm talking about?

KM: Yes, I am.

PG: Oh, good.

KM: There have been some problems with the graves because of high water. But there was nothing coming out into the Honokōhau area that you remember?

PG: [shakes head no]

KM: One interesting thing as an example, [pointing out locations on map] this is Māmalahoa Trail. Ka'ahumanu is around here today, okay?

PG: I keep thinking of a lady, you mean the highway?

KM: Yes, Ka'ahumanu Highway sits along here. Because you can see it cut through, right? The trail cuts through Honokōhau right?

RG: Yeah.

KM: And you know where the Industrial Park is proposed?

RG: Yeah.

KM: Right there and then you look right on the *makai* side of Ka'ahumanu Highway and you can see where the Park Service has restored the trail.

PG: Oh, oh!

KM: Right in there. You know what's really interesting is that *mauka* here just above the quarry area, by the gun range the police departments firing range?

RG: Yeah.

KM: As an example there's a cave there. This cave has finely faced walls. The entrance is all stone faced and there are actually some logs set in the stone. When I went with Jimmy out there a month ago, we were also with a botanist, and I have a real interest in Hawaiian plants as well. So we looked at those beams that are across there it looks like it's *naio* wood. This is an old cave. Do you remember hearing about things like that on the land out here? Or seeing anything like that?

RG: I only heard about that a month ago.

KM: Okay.

RG: Jimmy told me [chuckling]. Other than that, no.

PG: The Greenwell's did not go exploring like maybe Billy Paris did. Frank Greenwell in a way, respected the Hawaiian lore so much that he was not going to tinker with anything that was of the Hawaiian superstition, Hawaiian religion, Hawaiian... [thinking]

KM: Their practices, some of their beliefs?

PG: He didn't feel that it was proper. Then the women thought that if you went in the caves you would get leprosy anyways. [chuckles]

KM: Did you ever hear your father talk about, did he ever tell you what Honokōhau means?

RG: No.

KM: How the name came about or? The fishpond Aimakapā or 'Ai'opio. Did you hear it Aimakapā or 'Aimakapa'a? Do you remember?

RG: Gee, all I heard was Honokōhau Fishpond.

KM: Honokōhau Fishpond. Do you remember the two primary ponds? One was in the Honokōhau nui land?

RG: Yeah, and the other small one.

KM: Then the other small one at Honokōhau iki.

PG: Honokahau [reading it as spelled on map]?

KM: He spelt this one...

PG: That's wrong.

KM: Yeah.

PG: Anyway, it was quite a while until my brother-in-law put that Ka'ahumanu Highway in. He was very particular chasing up the real name of Honokōhau and he finally said what did Frank Greenwell call it and we said Honokōhau. So he changed the names along here.

KM: Yeah.

PG: The pond, there isn't too much to be known of that. Of course, the Stillman's going down there [pointing to Kaloko].

KM: Yes, to Kaloko.

PG: They didn't come across, no reason to. And no reason for these to go across so it's been a secret place all these years.

RG: Boy, there's a lot of development going around in here.

KM: There is yeah, in Kohanaiki like that.

RG: I saw in the newspaper today, I just saw that. There were a couple of big projects that they are going to the Planning Commission to try and get the okay.

PG: Over at Manini'ōwali.

RG: Oh, when we were kids there were probably half a dozen haoles in Kona. Kalaoa was practically all Hawaiians. From Honokōhau towards Hōlualoa mostly Japanese. Hōlualoa itself, quite a lot of Portuguese.

KM: Yes.

PG: You know Rally, remember Tommy Lindsey lived in that cute house on the mauka side of the road I always just love. With the saddle and the fish net and the



lady ironing clothes in the upstairs verandah with her pink princess phone to her ear? Her big *mu'umu'u*, we loved it.

KM: [chuckles]

PG: Tommy Lindsey, he lived there all of his life and didn't his wife what was her name Keala?

RG: Keala.

PG: Didn't they live there? I wonder, wouldn't he have a lot of knowledge about this area?

RG: He was the son of Kamaki Lindsey.

KM: That's right.

RG: Kamaki went to Pu'u Wa'awa'a and from Pu'u Wa'awa'a he went to Huehue.

KM: Yes.

PG: Kamaki is *make*.

KM: Yeah.

PG: Tommy would know, because Tommy lived there all of his life I'm sure. He would know a lot about that area.

KM: Kalaoa vicinity?

PG: Yeah.

KM: Yeah.

RG: Yeah, I guess so.

PG: Wasn't that old house, Kamaki's house?

RG: No. I don't think so.

PG: The one that I like with the throw net and all. But Tommy lived in that house?

RG: Yeah.

PG: Is Tommy alive?

KM: Yes.

RG: As far as I know.

PG: His wife showed me, and did it... In white ginger season she strung the *lei* on grass. I said, Oh! She said, we didn't have money to buy thread in those days. This was when Bull Johnson was running Huehue. She strung a whole *lei* on grass, it was the most fascinating thing and I don't know of anybody else I talk to and they don't know anything about it. This lady who's supposed to be... McDonald, and she doesn't know anything about it. Keala knows how to string a *lei* on the grass and I guess she kept adding more grass in like you do when you're braiding *palapalai*.

KM: Yeah.

PG: It's quite something. I think Keala and Tommy are full of information.

RG: He knows Tommy.

KM: I know of Tommy.

PG: Yeah but he's going to ask Keala about, unless she's dead. About stringing that *lei* on the grass.

KM: ...You know the interesting thing in this study that I'm preparing for Jimmy is that there was an old man named Kihe. Now Kihe died in 1929, he was born in 1854. Kihe were native people of Kaloko, Kihe's mother was a native of Honokōhau. The Fornander collection that was translated in 1916-1919 this old man Kihe and John Wise who had been with Prince Kūhiō.

PG: Yes, John.

KM: Were the primary translators of the Fornander Collection. Kihe lived at Pu'u Anahulu and was a prolific writer in the Hawaiian language newspapers.

PG: Oh!

KM: He has written a wonderful series of articles about the history. Did you hear of the name Kekaha for this part of North Kona, this dry arid section? Do you remember hearing that?

RG: [shakes head, no]

KM: No? He's written a series of stories of accounts, articles about the traditions of this place.

PG: How fascinating.

KM: You'll really enjoy it because he talks about how Honokōhau was named. What the name means. He speaks about Papa'akoko and 'Elepaio the 'ili. How they were named, and people traveling...

PG: Just like Malo then.

KM: Yes, very similar that's right.

PG: Where do you get this information?

KM: Out of microfilm now. The old Reverend Kiwini Desha, they had the Hawaiian newspaper at Hāili. They were publishing that paper out of there from 1906 to 1948.

PG: Oh, many years!

RG: Wonderful.

KM: Wonderful, wonderful collections! Also out of the other old newspapers like that. You know there are some really interesting histories that have been recorded and we're working on translating many of them.

PG: And the University Press and whatnot they're not publishing this stuff?

KM: Not much.

PG: Eventually when we're all dead and nobody can remember and then they'll make big money publishing it.

KM: Oh, well.

PG: Good.

KM: So in general then, you think one that your father was quite respectful of these places, as you were sharing. He respected the Hawaiian places?

PG: Yes. He did and another thing I can remember, going down Palani Road and that first Airport Road that came across.

KM: Uh-hmm.

PG: That junction, on the *mauka* side of that junction... [end of Tape 1, Side B; begin Tape 2, Side A] ...on the south edge, going up Palani Road, there were these four or five... Rally, Hawaiian houses? Those old wooden houses built up on stilts?

RG: Yeah.

PG: That plumeria tree, right on the stones. Frank Greenwell let those Hawaiian families build those, and live in them for maybe a dollar a year. Such minimal rent because he felt a lot of *aloha* for the Hawaiians.

KM: Uh-hmm.

PG: I was very impressed when you told me that. Maybe seven or eight houses going up there on the side.

RG: Yeah.

PG: He let them live there free, practically.

KM: And this was in Lanihau? Down by the airport side?

PG: This was on Palani Road.

KM: Oh, Palani *mauka* okay.

PG: Just across.

RG: The land of Lanihau.

KM: Lanihau.

PG: Where the airport road came across and then you go up Palani on the south side.

KM: Okay.

PG: When other things, as I got to know him, and then I realized that he took care of his land and he also took care of what people that he could. Without being foolish and just, you know. He was a benevolent man with his land to the Hawaiians, the one's who were destitute.

KM: It's amazing, this whole area here. Like fishing and living off of the land, growing the taro, sweet potatoes and breadfruits. Going out to the ocean like that the salt works and stuff. There is a big salt works even down there. You know salt was quite a big thing. They were making salt out at Maka'eo side by Lanihau.

RG: Yeah.

KM: They were making salt, it sounds like at Honokōhau because of the ponds there. Look at Ka'elemakule's old place at Kaulana-Mahai'ula, a big salt works out there.

PG: Kawaihae had the big salt works, and at Puakō.

RG: You go around the beach and you find all of the salt stones [chuckles].

KM: That's right.

PG: And they have these big salt stones now. I'm only used to this kind [gestures 1 or 2 foot diameter], but they have I've seen them they were floated out by these haoles from South Kona.

KM: [chuckles]

PG: And they offered me one. Salt stones like this [gestures several feet across] the basin.

KM: Amazing!

PG: And I thought my God, I'd be so embarrassed to have that. Because it was stolen from down south of Keauhou Bay and floated out.

KM: That's right.

PG: So I said, no thank you. They're monsters.

KM: Some guys, they don't respect.

PG: If I see a small salt stone crashing around in the boulders, I'll pick it up.

KM: Sure, absolutely.

PG: But I don't...these big one's must have come from a salt works.

KM: Yeah. [pauses, looking at the maps] There's not a lot of detail.

PG: [pointing to a packet she brought out] Those are the journals, they start at 1880. I don't know if you've seen these.

KM: I'm not sure. [reading excerpts from a few journal entries] Here's G. Clarke he milks thirty cows... "Kekoanui tells me that Ka'eo collected money from the kanakas on Lanihau after the sale of the place to me...." "Took coffee to Honolulu...." Neat yeah?

PG: So you are welcome to these, if you can get them back to me.

KM: Thank you.

PG: 1891, I guess is the last one. I don't think thy/ere all...maybe they are consecutive...

KM: You know some of them, as you said, were destroyed... [narrative removed]

PG: ...Did you get to go to see the Endeavor?

KM: No, I didn't. Did you guys go?

PG: I'm going on Wednesday.

KM: Oh, wow!

PG: I get to go on Wednesday with the Scouts.

KM: Thank you. I appreciate...

RG: Hey, now that you know where we live and the 7X on the pole, you're welcome to stop by at anytime but give me a call to make sure that I'm home.

KM: Yeah. *Mahalo*. Can I ask you another question about someplace else?

PG: Yeah.

KM: Did you spend anytime on Mauna Kea at all?

RG: I want to show you something before I talk.

PG: I'll go get them for you.

KM: Okay.

RG: No, I'm only kidding. We have a picture of us up on Mauna Kea there were about eight of us up there. [Mrs. Greenwell brings out the photographs] This is on top of Mauna Kea.

KM: [looking at the photos] Wow! Martin Martinsen Jr., Perry Koa, Rally Greenwell, James, Frank Vierra, William Kawai, Martine Martinsen Sr., Sam Liana, George Purdy.

PG: Jimmy was still working for the ranch when this picture was taken, Rally.

RG: Yes, ma'am.

PG: When did he go to Honolulu, in '35?

RG: I think '35 yeah.

PG: So that picture was probably taken in '34.

KM: Wow, that's just awesome! You folks were up pretty high up there.

RG: That's the same group there [looking at the second photo].

KM: Wow! Do you remember old Johnny Ah San?

RG: Oh, very well. [smiling]

PG: Yes.

KM: [chuckles]

RG: Do you ever see him?

KM: Yeah.

RG: Does he talk about me?

KM: [chuckles]

RG: You don't have to laugh about it.

KM: I'm sorry, I didn't ask him about you.

PG: Oh well good thing [chuckling].

RG: You know, we got some stories about that guy.

KM: [chuckles]

RG: Showed how well I knew him. When I was at Parker Ranch we used to spend the night or two at Waipunalei, that's at Keanakolu.

KM: Yes.

RG: Johnny was just down the street a little way in the log cabin. So one night Johnny came up to have dinner with us and play cards afterwards. Johnny came up and he tied his horse to the hitching rack and he came inside and all of our horses for the next morning were around the house so it was close. So we could catch them in the dark and whatnot. I guess at about 9 or 10 o'clock Johnny was going to go home. So he went out to get his horse and his horse was not at the hitching rack. It had gotten loose from the hitching rack and he was trying to catch it and it was going around the house with all our horses. Around and around and he couldn't catch it, nobody go help him [laughing].

KM: [chuckling]

RG: And Johnny blames me for untying the horse.

KM: Oh, no!

RG: So he got me in trouble there and I had nothing to do with untying the horse. I guess it just untied itself or something. So that was one problem that Johnny and I had, he blamed me for that. The other one was down at Willie Kaniho's house down here.

KM: Uh-hmm.

RG: We were having drinks and *pūpū* one time and Johnny was loaded and we were smoking in those days. And Johnny went to the ashtray and he picked up a little cigarette and he put it in his mouth and he blamed me for it.

KM: I heard that story.

Group: [chuckling]

KM: So he put it in, the wrong way?

PG: No, it wasn't lit.

RG: It was!

KM: But he put it into his mouth the wrong way.

PG: Oh dear.

RG: [chuckling] I think it's his niece that runs a feed store up here and she reminds me of the story. I know Johnny very well.

PG: He is a neat guy.

RG: When I first knew Johnny, he was the cook for the CCC gang that put the fence around Mauna Kea.

KM: Yeah, that's right.

RG: I used to have to go and check the paddocks and whatnot around up there. I'd stop in at lunch time and have lunch with Johnny.

KM: At Keanakolu, the old house?

RG: Yeah.

KM: That's gone now? I guess it burned down or something?

RG: I think it's all gone.

KM: Do you remember hearing about Eben Low loosing his hand up there?

RG: No, except that he got it tangled in a rope or something. But not other than that.

KM: There's supposed to be...what do you call that... *mana*?

RG: *'Āmana*?

PG: The fork?

KM: Yeah, the forks.

RG: *'Āmana*.

KM: *'Āmana* that they would draw the wild...the *pipi* *'āhiu* in on.

RG: Yeah.

KM: And what I heard is that his hand got wrapped up on that *'āmana* like that when they were doing that. And supposedly it was up at Keanakolu Ranch house. But you didn't hear?

RG: No. Billy Paris is the guy to ask.

KM: Hmm.

RG: He will probably be able to tell you [chuckles]. No I don't. All I know is that he got his hand tangled in the rope.

KM: I've spent some time with Tita, Tita is Eben's granddaughter, yeah?

PG: Yeah.

KM: And of course the Kaniho boys, before Danny passed away, with Sonny and Danny just talking story.

RG: Sonny was the one who gave me these pictures.

KM: Oh, wow! How nice!

RG: And Sonny was the guy that pointed it out that there were only two haoles in this picture. And only two of these people are living now, the rest are all *make*.

KM: And it's you two guys. Amazing yeah!

PG: And Sonny says, "Oh Rally, that's the trouble, we Hawaiians we always die young. We no can live long like you guys." Oh, Sonny is so funny.

KM: From the Bishop Museum I got a couple of photographs of Willie Kaniho back in the 20's up on the mountain. That a couple of the museum people took.

PG: I'll show you a picture, he was something else.

- RG: Handling cattle and handling man and whatnot, I think I learned more from Willie Kaniho than anybody.
- PG [hands photo to Kepā]
- KM: So, is this you and Willie?
- RG: And Willie.
- KM: Wow, that's amazing!
- PG: Isn't he something though?
- RG: He was a real good man.
- PG: Yeah.
- KM: Willie evidently was quite knowledgeable about Mauna Kea.
- RG: He was, he spent a lot of time up there.
- PG: He knew it like the back of his hand. He took me up the mountain in 1948, Amy Greenwell and myself. He took us up and we got just above Hale Pōhaku a ways, and this blizzard came in. And he said...we had two cowboys with us, and he told them to take the horses back. He was afraid that if the snow covered the trail, the horses would step on a hole maybe between the rocks and break their leg. So we went on up on foot to Lake Waiau. You couldn't see, we finally got up to the lake and I could see. But coming down you could just see the snow in front of you and he came down that winding trail, and he knew exactly where he was. It was amazing! When I talked to Rally, he said, yeah he knows that mountain like the back of his hand. He knows every rock and stone and all the way around.
- KM: Yeah.
- PG: Because he spent so much time with Ikuwā up there.
- KM: That's right.
- PG: Willie went with Ikuwā when he was 10 or was it 14?
- RG: Something like that, I know he was real young.
- PG: He was very young and Ikuwā somewhere or another got a grip on him. Then that's what he learned, all his cattle stuff from Ikuwā.
- KM: That's what I understand. He was actually born out at Kuka'iau side and sent up *mauka* to live with Purdy mā.
- PG: Yes. Willie's family is from that Honoka'a side.
- KM: There was an old man Ka'alaea Lindsey.
- RG: Yeah.
- KM: Do you remember him?
- RG: Yeah.
- KM: His Hawaiian name was Kahalelaumāmane. Their father used to take people up to Makahālau and go up to Kemole side and go *mauka*. From this back side trail go up to the top of Mauna Kea come up then, sort of those line of *pu'u* that almost



goes down to the Waiki'i side. Go up there and go to Waiau like that. Real interesting interview in the '60s that I translated, it was done in Hawaiian. They talk about a trip that even Queen Emma took to Mauna Kea in 1882.

PG: That's where the kid got the name.

KM: That's right. You heard that story?

PG: Oh yeah. In Waimea when I came here the ladies were all telling me all the legends, the stories and everything.

KM: Wonderful! You know Irene Fergerstrom, Hank's wife she's from that line.

RG: Yeah.

PG: Irene is from what line?

KM: Lindsey.

PG: Alright, yeah. So the Lindseys and the Stevens are related that way?

RG: Kuakini's daughter.

KM: That's right.

PG: And the Lincoln's are in there. See nobody...you all had to marry each other here because you couldn't get out it was too far to Kona and to far there and to far there nobody had a car. But they were very careful not to mix it too closely.

KM: Not too close.

PG: Yeah. You see that, that worked out very well.

KM: Where are some of the other areas that you've spent time traveling around? Have you gone into the Laupāhoehoe nui, Waipi'o, Waimanu area over here or?

RG: All I know is the Parker Ranch-Pu'uhue Ranch, Pololū and Honokāne and Kahuā, that back land in there. I got to know all of that very well. As far as Mauna Kea goes, from Kuka'iau right around to Keanakolu I know real well. We used to go drive cattle and I used to go check paddocks and all that stuff. All of that Waikōloa area when I first came here I worked at Ke'āmoku, I was in charge of Ke'āmoku. There was a camp out there and once a month we would have to ride from Ke'āmoku down to Puakō to check the fence to see that there were no holes. They didn't want any goats coming in. So I got to know that area real well.

KM: So you would ride the trail from Ke'āmoku down to Puakō?

RG: Right down, yeah.

KM: Where was this fence line? Was the fence line lateral to Pu'u Anahulu or was it the *makai* gate?

RG: There was a boundary between south Kohala and north Kona. That's the land of Waikōloa and Pu'u Anahulu.

KM: 'Ae. When I return this to you, I'll send you another real neat old map that Hitchcock did for that boundary [Register Map 515]. Showing some of the place names and stuff right where the fence line was there.

RG: Right down to the hill that they called Pu'u Hinei [Pu'u Hīna'i].

KM: 'Ae. That's right. Have they been mining from that? That wasn't there when you were younger in the '30s was it?

PG: The little rat hole? Looks like a rat hole?

KM: Yeah. Is that fairly recent or is that old?

RG: Old, old, old. And what caused that, do you know?

KM: No.

RG: A lot of people say that they went in there and they dug the gravel out. That's not right. Po'opo'o Gulch goes right down right to the side of the hill and down. They used to...before in the old days about once or twice a year the water from Ke'āmoku would go down and it went to the side of the hill. And the hill?

KM: So that's natural sloughing then?

RG: That's right.

KM: Wow, that's really awesome! I've always wondered about that because you look at Pu'u Hīna'i like that it's beautiful you know.

PG: Uh-hmm.

RG: A lot of people will tell you that they went there to take the gravel out. There was no road in there before.

KM: That's right. That's wonderful.

RG: The water went down in it.

PG: There again, the weather has changed so much. Because Rally, I'll bet you haven't even heard of Po'opo'o Gulch running that much?

RG: Not really.

PG: In forty years?

RG: Yeah.

PG: I've been married to you for over fifty years and I don't ever remember you telling me anything about...oh the water could come down here.

KM: Yeah. It's very interesting how this weather really appears to have changed. I've spoken with old Joe Gomes and them, and Gouveia's hānai son, Julian and them you know?

RG: Yeah.

KM: These cowboys out that side (North and South Kona), they all say "You know before, when the clouds would rest at a certain place up on the mountain we knew it was going to rain. Now, over cast and everything can be every day and no rain."

PG: And then it won't rain. Yeah.

KM: "And then we get maybe the same amount of rain but you get twelve inches at one time and then nothing for..."

- PG: A long time.
- KM: Nine months. You've seen these kind of changes, you think?
- RG: Oh, yeah sure. Before Parker Ranch, come November you get rain out, what they call that Ke'āmoku section, Waikōloa, Waiki'i area.
- KM: 'Ae.
- RG: You get a heavy rain in November you could start moving out the cattle already. Because you knew that December, January and February you were still going to get rain out there. But today, you don't get those rains anymore.
- KM: It's amazing! Do you have a thought about, is it just global or is there something that we've been doing on the landscape also?
- RG: It's something that the human beings have been doing and that is that they don't go to church enough [smiling].
- PG: Rally, I knew that you'd come up with a joke sometime or another.
- Group: [chuckling]
- KM: There is probably some truth to that too, but it is very interesting. Have you seen the *māmane* and the things change even on Mauna Kea?
- RG: Definitely! When I first came here it was a good *māmane* forest.
- KM: Makahālau *mauka* all?
- RG: Well not all Makahālau *mauka*. There was scattered *māmane* trees but when you get up to Kemole Hill from there over to Waiki'i come back to Kuka'iau side there was a pretty thick *māmane* forest.
- KM: Yeah.
- RG: But it's all *pau*.
- KM: It's really interesting. You look at your mountain here, beyond Hōkū'ula and when you come from Kahuā. Then you look from Waiki'i side and across, look where the clouds stop?
- RG: Yeah.
- KM: You have forest, you get clouds, you get moisture.
- PG: Yeah.
- KM: You get the grazing lands now. You know this fountain grass and stuff? It's just amazing you get these fires [snaps fingers]
- PG: Ohh!
- RG: When I first came here there was fountain grass at Huehue and Pu'u Wa'awa'a through there. One of our jobs at Parker Ranch was to go about a mile from the boundary into...do you know where Kuainiho is?
- KM: That's correct I know Kuainiho.
- RG: We'd go as far as Kuainiho to pull up the fountain grass. A few fountain grass tufts and we'd have to go and pull 'em up. Where that got out of control was

when the war broke out and the army took over everything below the Kona Road and nobody was allowed to go in there. So everybody forgot about the fountain grass and it came in.

KM: I'm kicking myself here, the German at Humu'ula [Haneberg], and the gorse. My understanding is, and please tell me if I'm wrong or if you heard something similar. They brought the gorse in actually as a buffer like the *pānini*? Because literally *pānini* or *pāpipi* they call it, the cactus?

RG: Yeah.

KM: As a way to control. What was his name [Haneberg]? You folks though, you had a program dealing with the gorse at one time also, right? *Mauka*, Humu'ula like that? For the ranch?

RG: When I first saw and remember gorse there was a little patch down on the lava by Pu'u Huluhulu down towards Hilo side there a ways. A small patch in there. There was a fellow by the name of Buster Brown.

KM: Yeah.

RG: He used to say that "if they don't do anything about that, some day this is going to be a problem."

KM: Do you think that this was in the '30s?

PG: No, this was when...

KM: Buster Brown was later, yeah?

PG: Yeah. He's my cousin he is another descendent of the surveyor, another brother. That was in 1945...

RG: Yeah, in the '40s, I guess, late '40s.

PG: Yeah, the late '40s he was talking about it and he showed it to me.

RG: Okay, that was my first sight of gorse down in the lava. I never ever heard of any Germans bringing it in. I've heard that that seed may have come in with some... They used to get sheep from Australia and whatnot and bring them into Humu'ula. That the seed might have come... might have [said with emphasis]! It might have in the wool and that started there. Alright, nothing was done about it then it moved across the lava and started to come into the land of Humu'ula. During Willie Kaniho's time and whatnot, we used to go after it. Dig it up and whatnot. Poison it and whatnot. We had it pretty much under control. And I'm not bragging okay, but when I left the ranch, they did nothing about the gorse, until just two or three years ago. I think...I may be wrong, and don't quote me on this, that land up there belongs to Hawaiian Homes.

KM: You're right.

RG: I think in that lease when Parker Ranch returns the land they have to return it in the condition it was when they got it or better.

KM: You're right, similar or better.

- RG: They've not done nothing about it until recently when it's too late. I think that when that lease expires, I think you'll find that Parker Ranch is going to be in a lot of hot water.
- KM: I think you're right. The lease does have that provision in it.
- PG: You're supposed to honor your leases.
- KM: You are, a lot of people don't. You're right, you are. When was the last time you went Laumai'a-Pu'u 'O'o vicinity?
- RG: Billy Bergin took me through there about five years ago. [shaking his head] They cannot do anything now.
- KM: Now it's even worse than five years ago. It's striking...
- RG: That's what I understand.
- KM: It is so thick.
- PG: There's no reason for that to have occurred.
- KM: I don't know what they're going to do about that. And of course I'm not going to mention a name but the guy who now has the lease up, sort of the Laumai'a side like that? They're turning it into a dump yard also... [discussion of present lessee removed]
- KM: These guys, there has to at least be some accountability.
- PG: Uh-hmm.
- KM: Trucks and trailers just getting dumped up there. We're making our land into a dump...
- RG: ... That's too bad. But the thing that surprises me Kepā, is that that gorse has not come on this side of the mountain. You take Parker Ranch, they have tractors up there. You'd think that some of that seed would... I guarantee that they don't wash those tractors off. They have trucks and trailers and horses, up and down, up and down. Why hasn't that seed come on this side?
- PG: When I was in London, Rally, I saw gorse on the side of the road when we were driving around too. But it doesn't get that bad. But then I found out that yeah, they have to keep it under control. It's on the other side, maybe gorse is an acid loving plant, and on that Hilo side there, it's acidic. You come around here, we're more alkaline, Rally. So maybe the gorse wouldn't grow.
- RG: It grows at Laumai'a, it grows at Pu'u 'O'o, Why shouldn't it grow at Waiki'i?
- PG: Because it's heavy rain up there and that acidic soil.
- RG: But ma, it grows close to Kalai'eha. Kalai'eha is pretty dry.
- KM: It is isn't it.
- RG: Up by the girl scout camp, up in there, I'd say that was perfect for the gorse.
- KM: Ahumoa like that. It may be a matter of the water...
- RG: I think it maybe a matter of time.

KM: I'm sure you're right.

RG: And I don't think these Parker Ranch guys care about that seed coming down here.

KM: Yeah, it's only lease land.

RG: [chuckling]

PG: Yeah. You know, you have to take care of your lands. You're stewards of that land. You don't abuse it. There again, that's one thing I learned from Frank Greenwell, "Yeah, you take care of your land, you don't abuse it, you help it."

KM: That's true. Thank you so much for taking the time to talk. I don't suppose you have any old photographs of the Honokōhau area?

RG: [thinking] No, I don't think so. If we run across something that I think you might be interested in, I'll let you know.

KM: *Mahalo...* [end of interview]

On February 3<sup>rd</sup>, while reviewing the original interview transcript of November 2<sup>nd</sup>, Mr. Greenwell, shared the following comments regarding the land and activities which occurred on it:

Like his younger brother, Rally did not recall any goats or goat hunting taking place on the Honokōhau lands, though pig hunting was permitted by his father. In regards to the donkey round up, in which the Greenwells and Hu'ehu'e Ranch participated (ca. 1920s), Rally recalled that there were about 35 donkeys brought in. The males were sold to Japanese coffee farmers, and the females were sold to Robert McWayne, who cooked them up and fed them to his pigs. McWayne had a pig farm *mauka* of Kailua Town (above the present-day Ranch House Restaurant vicinity).

Similarly, Rally also concurred with James' description that any residency and use of the Honokōhau shoreline area and fishponds was done under informal agreements (no lease or surveys) between Frank Greenwell and the individual fishermen; including Henry Akona. The use of the fishponds was through an understanding (a *Konohiki* type arrangement) between Frank Greenwell and the individuals.

**Personal Release of Oral History Interview Records:  
Honokōhau Oral History Study, District of Kona, Island of Hawai'i**

The interview referenced below was conducted by Kepā Maly (*Kumu Pono Associates*) as a part of a study of archival and historical documentary resources and cultural assessment study, prepared in conjunction with an Environmental Impact Statement - Land Use Boundary Amendment Application for Lanihau Partners, L.P.

Date of Recorded Interview: November 2, 1999  
(notes from discussion(s): Feb. 3, 2000).

We, Rally Greenwell and Patricia Greenwell, participated in the above referenced oral history interview with Kepā Maly, and hereby give permission to Kepā Maly to include the released interview transcript in the study he is preparing (KPA Report HiHono33). This permission is granted, subject to any restrictions listed below:

(a) Quotes from the interview(s) may be used as a part of the final report on historic and cultural sites and practices in the Honokōhau study area, or reference may be made to the information in the interview(s). Copies of the interview records may be made available to appropriate review agencies.

Yes or no: Yes

(b) The interview records may be referenced by Kepā Maly for scholarly publication.

Yes or no: Yes

(c) The interview records may be housed in a library or historical Society collection for general public access.

Yes or no: Yes

(d) Restrictions:

Rally Greenwell  
Rally Greenwell (Interviewee)

Address: P.O. Box 306  
KAMUEHA, HAWAII  
9 6 7 4 3

Patricia Greenwell  
Patricia Greenwell (Interviewee)

Kepā Maly  
Kepā Maly (Interviewer)  
Feb. 3, 2000  
Date of Release

**Leonard R. "Rally" Greenwell and Patricia Greenwell - Personal Release of Interview Records**

An Oral History Study:  
Honokōhau (at Kekaha) Kona, Hawai'i

Volume II :100

Kumu Pono Associates  
HiHono33 (090100)

*Al Kaleio'umiwai Simmons*

*Oral History Interview at Waiākea*

*November 12, 1999 with Kepā Maly*

*(Release of Interview Excerpts Granted – November 12, 1999)*

Al Kaleio'umiwai Simmons was born in 1933, at Hōkūmāhoe (Laupāhoehoe vicinity). As a youth, he was raised by his grandparents in the Kahului (Kona) vicinity, and then later (early teens) with his parents at Hu'ehu'e. His family is connected to the Mahi and Kuakahela lines, which also ties him to "Kanakamaika'i" and family of Honokōhau iki. As a youth, Al frequently traveled to the coastal lands Honokōhau iki and other *ahupua'a* of the Kekaha region.

Like most of the Hawaiian interviewees (tied to the families of Honokōhau iki), Al has clear recollections of the importance of the fisheries and ponds of Honokōhau nui and iki. And he described the relationship shared between those of the coastal lands and those of the uplands — There was a continuous exchange between families, exchanging fish and marine resources for cultivated foods from the uplands. In the interview, Al shared detailed descriptions of protocols of fishery use and land management as handed down to him by his grandparents. He noted that in earlier times there were specific regulations pertaining to land use and even travel between *ahupua'a*.

While Al is familiar with traditional Hawaiian sites upon the *kula* lands in various locations of Kekaha, he is not familiar with any sites in the vicinity of the present Honokōhau study area. When asked how he feels about treatment of Hawaiian sites, he noted that "I myself, I like to see that they preserve as much as they can. Because now I only talk story and my grandchildren don't know what I'm talking about." Al did not have any specific comments about the proposed Lanikai Partners project.

During the interview several historic maps were referenced, and when appropriate, selected sites were identified on the maps as well.

(begin recorded interview transcript):

KM: ...This is Register Map 1280 here, we're looking at the 'āina Kekaha out this side.

AS: Okay.

KM: Aloha and mahalo nui for being willing to talk story. I've been looking forward to this for a long time. Please tell me your full name and your date of birth?

AS: My full name is Al Kaleio'umiwai Simmons.

KM: Kaleio'umiwai, beautiful!

AS: My date of birth is October 23<sup>rd</sup>, 1933. I was born in Hāmākua and I was raised in Kona.

KM: 'Ae. Laupāhoehoe side?

AS: Laupāhoehoe... [speaking to his wife] What's the name of that place? ...Hōkūmāhoe.

AS: Hōkūmāhoe.



KM: Oh!

AS: It's in Laupāhoehoe, but it's the small little district.

KM: You know what's really interesting, Simmons is your last name?

AS: Uh-hmm.

KM: Is that your actual last name or were you *hānai*?

AS: I was *hānai* and my father was *hānai* by him.

KM: You know Simmons, just what you said Laupāhoehoe and even Humu'ula. Back in the 1870's there was a Simmons who was a cowboy and he ran *pipi* into the *mauka* lands.

AS: Where's this?

KM: Laupāhoehoe, Humu'ula.

AS: Hmm.

KM: And he testified before the Boundary Commission about the lands over there. He had come to Hawai'i in the 1830's.

AS: Oh, yeah okay.

KM: Is that great-grandpa them?

AS: That's my great, I don't know who he is but he is, and he's got something to do with Kahuā Ranch, even.

KM: 'Ae.

AS: He owned, I think, about eighty percent in that ranch one time and that's how he came to own almost seventy percent of Hu'ehu'e Ranch.

KM: Oh! So they're tied to all Maguire them?

AS: Maguire is...we get our family graves up there.

KM: Oh.

AS: 'Akāhipu'u.

KM: 'Ae.

AS: That's our family graves, there. And Maguire, and then after Maguire came Stillman.

KM: Stillman, yeah.

AS: Yeah and Stillmans are all our family.

KM: So you folks are all 'ohana?

AS: Oh, yeah we're all 'ohana.

KM: Your 'ohana on the Simmons side, some were still living at Hōkūmāhoe side, Laupāhoehoe like that? When you were born?

AS: No. My grandpa was the chief engineer in Laupāhoehoe Sugar.

KM: Oh.

AS: He bought a big land in Laupāhoehoe.

KM: What was grandpa's name?

AS: Simmons, Edward Keanini'ulaokalani Simmons Sr.

KM: Beautiful!

AS: He was at one time the sheriff, he was at one time captain of the police came to be the sheriff and then came to be a judge. From there on he was the judge all the way until we went to Kona.

KM: Ohh! So you *hānau* there, and then as a young boy you moved to Kona?

AS: Moved to Kona, we all moved to Kona.

KM: Where did you live in Kona?

AS: We lived in Kona, down where... [thinking] first we lived in Kona up at Hōlualoa. From Hōlualoa we moved to the middle part of Hōlualoa...

KM: 'Ae.

AS: And then we moved down to the beach.

KM: *Makai*?

AS: Yeah. Then from there my dad, got a job with Hu'ehu'e Ranch as a bulldozer operator, so we moved to Hu'ehu'e Ranch.

KM: 'Ae.

AS: From there, that's where I grew up.

KM: Papa's name was Edward also?

AS: Yeah.

KM: Who was your mama?

AS: My mama died when I was a baby. My mama is from here in Keaukaha, the Kauhauolupua family.

KM: Oh, the Kauhauolupua?

AS: Yes.

KM: Beautiful name too!

AS: My real father's, father's name was Kaho'oilihala from Pāpai'ikou-Kalaoa. This man, Kaho'oilihala married my grandma which is the old man Simmons daughter, his first wife.

KM: Hmm.

AS: One of the daughters, that's my grandma.

KM: So actually Simmons and your are grandma *pili*? Even though daddy was *hānai* to...

AS: Simmons.

KM: But they were *'ohana* too?

AS: Yeah, *'ohana*. That's my grandma's father.

KM: 'Ae, oh! How amazing, yeah?

AS: You know, the Hawaiian genealogy is pretty mixed up sometime.

KM: *Huikau*, sometimes.

AS: Yeah.

KM: Change name and you know when you *hānai*...

AS: Yeah. Maybe I should tell you little bit about this, maybe some of these days you might come to that particular name and maybe you find out that I already told you about it?

KM: 'Ae.

AS: You see my family, actually my name is not Kaho'oilihala, or my name is not Simmons. Legally it's not Simmons because my dad was kept by my grandfather without an adoption, just *hānai*.

KM: The old style?

AS: Yeah...

KM: ...It ends up that you were young then, and you went to go live in Kona, Hōlualoa?

AS: Hōlualoa.

KM: Did *tūtū mā* also live down at Kahului by Makuakane *mā*?

AS: Yeah.

KM: With Kialoa and Tūtū Ka'ilikini?

AS: Just family.

KM: *'Ohana*.

AS: They were there before us. The Ka'ilikini were there before us. Then my grandpa and my grandma moved to Kona and got them that place because he became the magistrate or the judge...

KM: ...You were *hānai*, you lived with *kūkū* them then?

AS: Oh, yeah. Not only me but my brother too, my brother Jim. We were raised with grandpa and grandma.

KM: What a blessing!

AS: Yeah.

KM: So that's how you came to Kona?

AS: That's how.

KM: Some of your *'ohana* are Mahi or Kuakahela also?

AS: The Mahis yes. The Mahi is attached to grandma Keawe.

KM: 'Ae, that's right okay on that side?

AS: On that side that's how. Because grandpa is a half white man.

KM: 'Ae.

AS: In fact he's seventy-five percent white man.

KM: Hmm.

AS: His father is John Avery but he changes his name...

KM: That's it and that's the one John Avery...

AS: Maguire.

KM: Oh, John Avery Maguire. Oh my, so that's his papa?

AS: That's his papa.

KM: Oh, wow! So you folks have a lot of ties back to these Kona families?

AS: Oh!

KM: Because he married the old woman, Hopula'au also...

AS: Yeah, oh yeah! And go back yet?

KM: 'Ae... Did your grandma pass away before grandpa?

AS: Yes. Grandma passed away in Kona and grandpa passed away over here in Hilo at Pāpa'ikou...

KM: ...You shared earlier that later on papa went up to work at Hu'ehu'e?

AS: Hu'ehu'e Ranch.

KM: You went live up there at Hu'ehu'e?

AS: We all went there. Just my dad and I, my mom and my brother Jim and grandpa of course was old already so he went with us.

KM: Dad was working on the ranch like that?

AS: Ranch job.

KM: Machinery or something?

AS: Yeah.

KM: Make the paddocks?

AS: Yeah... And I was always interested in seeing the stone mounds, walls, all those things and I think there are many more but you won't know where it is.

KM: That's right.

AS: The Hawaiians before that lived *makai* couldn't plant taro and things because they don't have rain.

KM: No *lepo* [soil], no *ua* [rain] like that.

AS: Nothing?

KM: Yeah.

AS: So to them the place when get *lepo*, that's their life.

KM: 'Ae.

AS: What they did was they picked up all the stones, you can dig your hand in the soil and do this [gestures, sifting the soil through his hands] and not even one pebble.

KM: So they cleaned all this, they separate all the *pōhaku* and make mounds?

AS: Mounds.

KM: And then they get planting area?

AS: Yeah. But the mounds they make, they make like a circle of mounds on the stone and they put walls where just like that's one bench for people sit down.

KM: Hmm.

AS: Over here on the natural rock lava or *pāhoehoe*, they make a place where. To me I think that's a sacrificial thing that.

KM: Hmm.

AS: They make another place down there and I'm up here and when I look it's all lined up.

KM: In line?

AS: Then when I walk the other side, I look eh, all line up. So this must be something big over here.

KM: Is that your understanding that the people lived *makai*, they would go *mauka*...

AS: Yes.

KM: They *kanu 'uala, kalo, mai'a*... [plant sweet potatoes, taro, bananas]?

AS: Yes.

KM: ...like that?

AS: The majority lived down at the beach. The Hawaiians how they used to live before was the people from *makai* they exchange with the people from the *kula*. The people *kula* them, *mahi'ai* [plant].

KM: 'Ae.

AS: They *mahi'ai kalo* and squash, whatever they plant up there. They catch wild pig and whatever. And the people *makai* they dry *'ōpelu, aku, 'ōpihi*, crab, all the kind stuff. One day they call, "Boy, you take all this on the jackass, you take for your uncle." And this boy go up. When the uncle see, he knows. because every month one time come, or two times. When the uncle see that he's ready, he get all the salt pork. They used to load 'em on the animal and send the boy back down with whatever they get from the mountain.

KM: 'Ae. So that's the way they lived, some guys lived *mauka* some lived *makai*?

AS: Yeah.

KM: And they exchanged, support one another?

AS: They support one another... Now, I was brought up in a poor family, my grandfather was so strong in religion that he couldn't care what he had. My dad and my mother, we used to live from whatever we get from the land. Those days no more welfare.

KM: That's right.

AS: But we were...you come my house and eat you eat like a king. Today people cannot eat like how we was eating. My dad went and he worked about maybe twelve hours a month for whatever he had. And so he give to the carpenter to build him one canoe, just for him and my mama. And then this Saturday, he go up the mountain, he go and take all the neighbors they go and they hunt sheep, goat, pig they come home smoke meat, salt meat, roast meat, dry meat. In our kitchen we had a house kitchen in Hu'ehu'e Ranch it's big like this whole home. Wider but two times like this. All along the wall we had jugs, big ones.

KM: *Kelamania*.

AS: Yeah, *kelamania*. Every jug was to the top.

KM: So all salt meat?

AS: Salt meat and get bags that hang up all dry meat, all like that.

KM: Did you folks make your own *pa'akai* too? You go *makai*?

AS: From down the beach, we get *poho* where we scooped salt from.

KM: 'Ae. Do you remember where that was?

AS: Oh, yes! Till today I can, right by where that house stay, the Kamaka house.

KM: Oh, so *makai* 'O'oma-Keāhole side?

AS: Yeah, that's where we used to go.

KM: Like what they call that Ho'onā, that area or Keāhole?

AS: Between Keāhole and Ho'onā.

KM: You see over here now let's see, here's Keāhole [looking at map]. Here's Keoki Ma'o's house over here.

AS: Where's Kama?

KM: Kama is on the other one. I think it was about in this area here.

AS: Okay, that's kind of high banks.

KM: 'Ae.

AS: What the Hawaiians look for is not low, you look for where the ocean hit, and the spray.

KM: So the *papa* it comes up?

AS: Yeah, up and the water cannot go back down.

KM: That's right.

AS: The spray, when I say *poho* that means like a bowl.

KM: 'Ae.

AS: It fills up with salt water.

KM: Oh!

AS: What my grandma do and she makes some kind of knot, because you got to mark your own salt hole. If nobody know, they take that salt.

KM: Oh, I see. So you identify each *poho*?

AS: Yeah, and I forget what they call the kind strainer.

KM: 'Eke mau 'u?

AS: No. One kind strainer, when they strain things. It's something like a rice bag but its not a rice bag.

KM: Nae?

AS: My wife knows I think, and she make so many knots. That's why in those days get so many knots. If this my *poho*, I put on top around the other side. As soon as the rough water finish we all mark our *poho* go home. Nobody steal.

KM: How amazing! This is kind of 'O'oma side, Puhili?

AS: 'O'oma, all over there, yeah.

KM: So right at, the way the wave wash up on to the *papa* then just *kaula'i* dry up there?

AS: Yeah. When my dad go hunt goat down there...before the goat was never... If you starve, you lazy.

KM: Yeah, that's right.

AS: So my dad go hunt, he used to go hunt goat. Skin the goat everything, wash 'um, strip 'um all and then dry 'um.

KM: Hmm.

AS: Dry 'em on the lava, one day, 'nough.

KM: 'Ae. One day 'nough?

AS: One day 'nough, it's stiff already. Microwave heat down there, I tell you it's hot.

KM: Right off the lava like that?

AS: Right off the lava. We used to come home with bags on the donkey. Full, and of course sometimes we get rice but most times we get taro. That's my job for keep the taro, and make sure the weeds no grow. I became...I love, I love the garden. That's why you see my place.

KM: Nice garden. You get *kō* in there, you get *lā'au*, you get nice pineapple.

AS: Yeah. Over here is no good for taro. The dirt that I got is from up 'Alae hill is no good. Anyway, that's how we lived.

KM: You were at Hu'ehu'e Ranch at that time?

AS: Hu'ehu'e Ranch. When we were staying at Hu'ehu'e Ranch, we worked there but we lived more down. [speaking to his wife] Where your mama come from?

MS: Kaū

KM: Kaū.?

AS: Kaū, get one place called Kaū?

KM: That's right.

MS: One small little section of land.

AS: That's where.

KM: It's on the other map, this is 2035, this map is a little older than this one. Here's Kaū here, Pu'ukala, Kaū, and then you come to Hāmanamana?

AS: Uh-hmm.

KM: [asking Mrs. Simmons] So your 'ohana, your mama them were at Kaū?

MS: Yeah.

KM: Oh. Who was that 'ohana?

MS: That was from my mother's side.

KM: You folks stayed over by that side too?

AS: Yeah. I didn't know them, though.

KM: You didn't know them at that time?

AS: Yeah.

KM: Earlier you shared a really wonderful story about how the people couldn't even go between different land areas sometimes?

AS: Yes.

KM: You heard from papa or grandpa them how they would even take the canoe under water and *puka* up like that?

AS: Under water.

KM: Can you share a little bit of that story?

AS: Yeah. My dad knows about it. One time he dove under with another friend, Makuakāne, you know my cousin Makuakāne, the father?

KM: Yeah.

AS: They went down, they dove under. I think it was around twenty feet they had to go. They took pictures of the place. In those days they had to tie the torch good, so you can light the torch and the underneath all dark. Oh when that thing light up it's just like gold the whole wall because it's under water and the salt.

KM: Yeah.

AS: He took one picture of one canoe under there, a big *koa* canoe where they went broke 'em in half so...they went cut 'em in half. They take the canoe, they cut



'em in half they put 'em like that.

KM: One over part of the other?

AS: Yeah. The reason for that is they may have buried somebody. He showed the picture, but he don't say where. You only see pictures, in there too, they get *tapa*.

KM: 'Ae.

AS: *Moena* all wrap up, all piled up you can see 'em all piled up in the crack, in the shelf of the cave.

KM: 'Ae.

AS: I too, came across something like that. [speaking to his wife] Remember I told you I wanted to take you and you said "No way!" [group chuckles] Get ashes, till today the ashes.

KM: From the old fire place?

AS: The old fire place. I look at this wood, eh this wood funny kind wood. This is up by Hu'ehu'e, before way up where Apela Kalua'ū used to live, this side down...

KM: You shared that they used to even...I guess some people lived in *ana*, in caves like that?

AS: Yes they did.

KM: You understood that with the *ahupua'a* with the old land that went from *mauka* to *makai* people couldn't go into other guys land?

AS: Cannot, yeah! *Tūtū* lady told us. That was all around the island. In those days for me to go to Kona, if I stay here in Hilo I have to wait a long time. The reason why is that I have to get okay from the person in charge of Pepe'ekeō, the person in charge of Hakalau. All of these people got to give me the right.

KM: That's right, so you *noi mua*?

AS: Yeah.

KM: You ask first before you just go?

AS: Oh yes! In those days the king had where if you want to go you go with the king, what you call that their group. The king had one where you go with all the soldiers and you go right around.

KM: Yeah.

AS: Take the people. But for you go on your own you had to *nīnau*, you had to ask first.

KM: 'Ae.

AS: You have to ask. There are some sections that are wide, some sections are narrow, and then I asked one time, this guy Tom Solomon. He comes from Kohala.

KM: 'Ae.

AS: Uncle Tom, he used to take care of the Hulihe'e Palace.

KM: 'Ae.

AS: We were talking about that one day in front of the palace. I asked him, "Tūtū, why is that, 'have to ask'?" He turn around in his old age you know, he look at me and he tell me, "You like me just come your house and I root up your plants and I go home? You agree on that?"

KM: Hmm.

AS: I say, "Oh, no!" He said, "Well, same thing!"

KM: Yeah,

AS: He tell me, "You know can just go!" Hawaiian culture you got to learn, you got to know Hawaiian culture. Like this you asked me for give information, you asked?

KM: Hmm.

AS: If later on, I grumble than it's not your fault, it's mine because I told you "Alright." Even the *lā'au* today, they think oh yeah, *noni* can heal you. Sure *noni* can, but that tree *noni* get one name, *noni*. You got to ask the tree.

KM: Hmm.

AS: Hawaiians they no just go pick... [end of Side A, begin Side B]  
Before the Hawaiians used to come to the gate over there, even the gate open they used to go, "Hui!"

KM: 'Ae, aloha.

AS: "Pehea ka po'e o kēia hale?" They ask. "A, 'o wai la kēlā?" "'Ae, hele mai 'ai, come, come."

KM: Yeah.

AS: Today, no up to your house.

KM: Open the gate, *puka* through the gate even though closed?

AS: Yeah, even though. Everything Hawaiians do is similar to spiritual things. I buy the land, oh the big trees are there growing, all kinds growing. Oh that's mine, cut that tree down, cut that tree down. You cannot do that, Hawaiians cannot and I going tell you why. My father's *piko* was under one tree, a mango tree a Monarchy mango. My *tūtū* man tell, "A *mane'i ulu 'oe a make 'oe*." That tree went grow and had beautiful fruit, my father came old and this and that. Oh and how many people went eat from that tree. One day I seen my father, he sit down by the tree, just leaning on top the tree. I said, "Dad, what you doing over there?" He said, "Oh, you don't know?" I said, "No." He said, "Sit down" and I sit down. He tell me, "Your daddy's *piko* is buried and it's under this tree. If you cut that, you cut me."

KM: Hmm.

AS: You see. But people who don't understand the culture, don't care.

KM: Hmm.

AS: The Hawaiians in Miloli'i, I can take you there if you want. All the generations of children, I don't know from way back. All of their *piko* is in the ocean, you walk

this deep and the *piko* is in the stone, the coral. You get one child you tell, "Eh braddah I get one baby and I like put the *piko* inside there." Okay, I go down I dive underneath I make one hole [gestures pecking out a hole]. About this deep inside.

KM: 'Ae, three inches.

AS: Yeah. You give me your *piko*, I'm your friend and you give me. So I tell, "*nāu a pau loa*." I take, I go down I put inside. I get the led, I put inside and hit 'em and *pau*. You go till today, that stone get, I don't know, maybe five hundred holes.

KM: Wow!

AS: All the *piko* inside the stone.

KM: All the 'ohana from Miloli'i?

AS: All inside there.

KM: 'Ae. They believe that yeah?

AS: Yeah. So you know Hawaiian they live by that. And their medicine cured them. Because in those days they used to go get the medicine and they asked for it. They asked the medicine.

KM: Yeah. *Noi mua!*

AS: So if you no ask, the same thing now if I go down to Kona and then I go a certain place and then it's hot maybe, real hot. So I need wind, my grandma always tell me "If *wela 'oe* and you need wind, no more water no more nothing but you sweating. *Hokiokio*, and how you whistle is from small come loud." She tell me you count till ten, *puhi ka makani*.

KM: Amazing!

AS: You see and that's true, that I believe.

KM: Amazing, yeah?

AS: Yeah. The Hawaiians had something going for them.

KM: Absolutely! *Na'auao!*

AS: Yeah, they had... ..But now, we talk about medicine. Hawaiians had a lot of herb medicine. I know pretty much too...My *tūtū* man, Kalainawai was a powerful medicine man, with Hawaiian herbs. This is what he tell, there is one only and powerful medicine that the Hawaiian has. And they call *lā'au kahea*, he said you don't know that medicine. You don't know what to give him but the spirit come talk to you, where to go, what to do.

KM: Hmm.

AS: How much to apply, he tell me so, I listen to stories about what he did...

KM: ...If I can for a moment, because you were talking to that you go mountain you gather things, but they ask first.

AS: Yeah.

KM: Was it like that to when you folks went down to the ocean? Were there certain places that they didn't fish that you heard or that they would have to ask first? Just like the boundaries you know?

AS: Yeah. Everything that you go for get. Not in my time...

KM: Yeah. You heard?

AS: Yeah, I heard. In the ocean from that point to that bay, that's for that particular people who live in that section.

KM: That's right.

AS: And from that bay to the other point is for the other people who live in that section. That's how it was you just cannot go over there and fish in that section. You cannot.

KM: Yeah. Just like the salt how you were describing people work, they made the salt so they marked that area.

AS: Yes.

KM: So people respected it?

AS: Uh-hmm.

KM: Like the fishing too, if someone goes in and takes all their fish *pau* those guys no more nothing right?

AS: Yeah. And in the olden days certain kind fish you can go get. You cannot go and get any kind fish. Because the fish, let's say the red fish.

KM: Yeah.

AS: We cannot go get that fish because that fish belong to the king.

KM: Hmm. So some fish were *kapu*?

AS: *Kapu, tabu*. You cannot in the olden days.

KM: Yeah.

AS: I don't know if some Hawaiians knew about that or whatever, but I just wanted to...

KM: When you were talking the other day, I mentioned to you about Honokōhau and if we look. This is Kaloko here, and the fishpond here this is the Honokōhau Fishpond.

AS: Yeah.

KM: And then the other small one is over here?

AS: Uh-hmm.

KM: Do you remember, did you folks go down here at all with the '*ohana*'?

AS: Oh, yeah.

KM: What was happening down here that you folks go down?

AS: When?

KM: When you were growing up?

AS: Okay we used to go down there when I was in the Boy Scouts. Way back, no had road, no had that road.

KM: No more the Ka'ahumanu Highway?

AS: No more, no, no.

KM: So did you have to hike down, Kohanaiki?

AS: No. We hiked from Kailua.

KM: Oh, you go the old?

AS: The old trail.

KM: Yeah.

AS: This trail is still there till today.

KM: Yes, that's right, yes.

AS: We used to go down there. Had a lot of pigs.

KM: Oh, yes. Well the old man Kanakamaika'i was Simiona...

AS: His grandson was right here with me yesterday, Junior.

KM: For real?

AS: Kanakamaika'i son, Joseph Kanakamaika'i is my uncle. He married my Aunty Mariah Kaho'oilihala, and their son is my cousin. This man is a great fisherman.

KM: Did they live down at Honokōhau?

AS: Yeah, the small little place down there is where he lived.

KM: They had their little house down there, yeah?

AS: Yes.

KM: In your lifetime still yet?

AS: Yes in my lifetime. I'm sorry to hear about what they did to the Pai family. The Pai family was there.

KM: They were there?

AS: They were there, the Pai family. I don't know before my... I don't know but they were there. The old man Kanakamaika'i was there, had some other fishermen of old was there too. Their canoe was all covered with coconut leaves not only one canoe, had lot of canoes.

KM: So their livelihood was fishing. Do you remember the name 'Ai'opio one little fishpond or Aimakapā fishpond?

AS: Yes.

KM: Because they were living near the...I guess because Honokōhau, Greenwell had the big section.

AS: Hmm.

KM: Then the small section, Honokōhau from what I understand is that they lived down by the little fishpond area. They had their canoes and stuff down there?

AS: I think so, it's been too long. It was in the year like 1940?

KM: That's right.

AS: 1940 or '41?

KM: Yeah.

AS: That's when I went.

KM: That's right because you were still not even ten years old.

AS: Yeah.

KM: What I understand is that Kanakamaika'i them and just what you said how you folks would go you didn't go down from *mauka*?

AS: No.

KM: You went from Kailua, the old trail come out?

AS: Yes. Because we lived at Kailua. But the people from Kalaoa and from Kaloko side they all come down from *mauka*.

KM: Yeah, because this is the trail right here.

AS: Yeah.

KM: Here's Kohanaiki here?

AS: Uh-hmm.

KM: Kohanaiki Church and then the trail comes right down?

AS: Yes.

KM: Goes down, one more trail comes right down to Kaloko.

AS: Yeah.

KM: Right over there.

AS: Yeah, that's true.

KM: So still had at least Kanakamaika'i?

AS: Yeah.

KM: Who was the Pai that was living down there, do you remember? Is that *'ohana* to Kanakamaika'i or...?

AS: The Pai family was...I don't know if that's family. I really don't know. They were there.

KM: So they lived by going fishing like that?

AS: That's their livelihood.

KM: Did they work the fishponds and send the fish into Kailua that you remember?

AS: No. The fishpond was bait.

KM: So they would get *'ōpae*.

AS: *'Ōpae*. In the fishpond in those days they no root out everything. They had water grass I don't know...*oka*, or whatever they call 'em. I used to go and get for my *tūtū* man. My *tūtū* man had one canoe down there too but that's not his livelihood.

KM: Yes.

AS: He used to when he was not working at the jail keeper Akao.

KM: Akao? Is that your *'ohana* too?

AS: No.

KM: What they call calabash kind?

AS: Just because we all close we respect one another. I think that's Akao or... [speaking to wife] Ma, what is sister Lui's, the one married to brother Lui in Kona, what's her name? Ka'elemakule?

MS: Yeah, Ka'elemakule.

AS: The old man Ka'elemakule, not...

KM: Solomon one? Solomon Ka'elemakule, the one who was *pepeiao kuli*? [Agnes Ka'elemakule-Lui's father]

AS: Yeah, I think so. He had one...and we used to go with one other boy. What we used to do is we get one long net hold the bucket grab the *ika*, lift up and tilt 'em up. When the water come clear because it's mud, when the water come look red like blood.

KM: Oh, *'ōpae*.

AS: *'Ōpae*. Just scoop your net [makes sound of net scooping] in the bucket.

KM: Amazing!

AS: This was all bait.

KM: The small Honokōhau pond, the big pond, had one water spring by there coming to Kaloko too? Do you remember the pond water by chance? The fresh water pond? [pauses] No?

AS: No.

KM: Someone was using Kaloko Pond? Was it Akona them or somebody they were running fish back?

AS: Yeah. They were taking, I think the fish from over there is *awa*.

KM: *'Ae awa*.

AS: And mullet.

KM: *'Ama'ama*?

AS: Yeah, they were taking from there. They were raising it I think.

KM: Yeah, that's what I was told.

AS: I think some from here too.

KM: Yeah, from the big Honokōhau Pond, Aimakapā.

AS: Yeah.

KM: That's right, because you know when you mentioned the Kanakamaika'i 'ohana, the woman Makapini?

AS: Makapini that's his wife.

KM: 'Ae. That's right. Makapini, she evidently was from Ka'ū, Keli'ikoa.

AS: Yeah.

KM: She married Kanakamaika'i, his second wife.

AS: Okay.

KM: She said that that's what they would do, they would gather fish from this side and they get 'ōpae. Had a small heiau by their house too?

AS: Yeah, over there had heiau. Somewhere up here had heiau too.

KM: Up mauka side of the ponds?

AS: Yeah, the mauka side. Exactly where, I don't know.

KM: There's also down by the point supposed to be one other heiau by the point at Honokōhau and Kealakehe.

AS: Well, I know that there's one over there before but because of the tidal wave many heiau that was near the ocean got taken away.

KM: That's right.

AS: I know that there was one right where that big hotel, what you call it that hotel? [thinking] They had one heiau in front by Hilton.

KM: Yeah.

AS: It's gone, gone way back in the 1941 tidal wave.

KM: The tsunami, tidal wave washed 'em out?

AS: Yeah. I remember when I was a small boy I don't know where it is, but the heiau was made all out of coral.

KM: Oh! Did you hear if that was a fishing kind of heiau, out of coral, ko'a?

AS: Yeah. Gee, I forgot the... I know I remember had one all white.

KM: Amazing!

AS: Yeah.

KM: That's how I guess... Honokōhau from what I understand I guess Greenwell had mauka?

AS: Uh-hmm.

KM: They were ranching all mauka. Even up into '41 like that, still when you would go out there, 'ohana was living makai?

AS: Yes.



KM: Did you hear about the church that used to be down there?

AS: I heard about the church.

KM: Yeah, but was *pau* when you?

AS: *Pau* already.

KM: I just found last week when I was in Honolulu and when I get it, I ordered a copy. Has a picture of the old church, I'll bring a copy for you.

AS: Oh, yeah.

KM: Because if Kanakamaika'i, that's your '*ohana*'?

AS: Yeah.

KM: That was them down there and those guys they lived down there, this was their church.

AS: Uh-hmm.

KM: It was aunty Makapini and her interview with my wife's *tūtū* said that they moved the church finally. Because no more families, yeah?

AS: No more families, yeah. Okay, you know where Makalawena is?

KM: 'Ae, Makalawena is out right over this side [looking at map] Makalawena by Awake'e.

AS: Okay. Over there had one church too, you know?

KM: That's right, yeah.

AS: I remember.

KM: That was Punihaole *mā* them, because they all down there yeah?

AS: Yeah. I spent many, many times down there.

KM: So I guess when you were young you folks just traveled all over this Kekaha area, this land here.

AS: Yeah, because of the activity we had.

KM: Yeah. *Hālawai* like that?

AS: Yeah, we go down and go fish. Why I say we spend more time, my dad used to fish. My dad, from Kailua we used to travel to Makalawena back and forth.

KM: So Makalawena, Kailua all that whole area?

AS: All, right down to Miloli'i.

KM: Wow, amazing!

Speaking of practices of his *kupuna*, and *lua* (a form of Hawaiian martial arts); relays a story learned from his grandfather about a lua competition at Laniahu-Moeauoa, Kona:

AS: See a lot of us Hawaiians we say this, "Oh, why my grandma and grandpa took 'um all? Why they no teach us, like *lua*..."? Till today my grandpa, my *tūtū* man,

Samuel Kaho'oilihala, he was a good *lua* man. He just touch you enough, you *pau* you one cripple. The *mana* they get.

KM: That *lua* was powerful, yeah?

AS: Powerful! But you got to, all through your life you got to abide to what that thing recommends. You cannot fall away from it or not going work, and in those days the Hawaiians were dedicated to those things. They would pick up this baby ask me as the father and my wife, soon as come out. The baby come out inside the *pū'olo* wrap, give 'em *pau*. He take 'em that's his. Then he make that baby as a warrior, as a *lua*.

KM: 'Ae, amazing!

AS: My *tūtū* man was super, boy I never forget that. The Hawaiians used to get party before, they always get party and they get fight. My *tūtū* man was about seventy-nine, still strong yet. He used to rock and roll with us!

KM: [chuckles]

AS: Hey, he was a *lua* man. Everybody think, that's just an old man, but no, he was a *lua* man. He was a terrible *lua* man.

KM: Amazing!

AS: *Mana*!

KM: You know you kind of think maybe the *kūpuna* had their reason that they didn't pass all that kind stuff along.

AS: Yeah.

KM: Because you know people hot head now, oh they would misuse that.

AS: Oh, they would kill people.

KM: Yeah.

AS: No good.

KM: Terrible.

AS: Yeah, no good. He tell me stories. Me and my *tūtū* man was close. You can ask my wife, we was real close. What year he died ma, what year?

MS: In the '70's.

AS: We were close and I used to ask him stories, you know. He tell me one story about this boy from Maui, way back before. In those days they used to get... The king every once in a while they used to play *pā'ani*. When the king's best warrior or whatever his *lua* man would come out and ask anybody who would like to challenge this man.

KM: 'Ae.

AS: And some people go and they get hurt but they tried you know. Hawaiians they go [chuckles] they no care.

KM: They take the challenge?

AS: Yeah, they take the challenge. They don't know that's death, yeah they go, plenty Hawaiians they die. Like when come to the spearing time, then they throw spear or the *haka*. They go try. My *tūtū* man said that this boy came from Maui. He came outside Kailua in his double canoe with his wife and his family. He said, "Hey those guys up there, they get big holiday." So like I say, he got to ask permission. He got to ask permission if he can park his boat over there.

KM: Hmm.

AS: Or where can they go. Those guys they give you place for park but you no can park anyplace you like you know?

KM: Yeah.

AS: So he tell the wife, "*Noho 'oukou, ma 'ane'i*. I go up, I come back." He dive in the water he swim up. He went go and he went look, oh big commotion this place. Gee, he look, oh *lua*, he stand over there and watch. Somebody went bring *kaukau* for him... '*ai*, '*ai* so he went eat. One old man came, "Hey where you from I no see you over here?" He tell, "Yeah, I just came from Maui." "Oh yeah, oh welcome, welcome." Yeah, okay.

KM: [chuckles]

AS: "That's your boat that?" "Yeah, that's my '*ohana* outside there." "Oh, welcome, welcome. We go take some *kaukau*"...He said, "No, no, no I just like ask who is it I supposed to see for park my boat?" So the guy said, "Ah he stay over there now." He said "He going challenge with that guy. You got to go ask him before you go ask the king or the chief." "Okay, okay." "So what you think about this guy fighting now?" So this boy tell, just joke "I could go up there and throw him down."

KM: [chuckles]

AS: This old man thought that this was an insult.

KM: Yeah, being impertinent.

AS: Yeah. So this old man went tell, "Hey king, stop, stop the fight." So the king tell, "Why?" "Get one guy over here he said he come up take your best fighter and he throw 'em out!"

KM: [chuckles]

AS: Now that's an insult.

KM: Yeah.

AS: That's an insult to the king. The king tell, "Bring that guy." So they bring the boy out, one young boy.

KM: Uh-hmm.

AS: Came up, he only get two children. He come up and the king tell, "Where are you from?" "From Maui." "Oh, you told that to this man?" "Yes, king, only in the line of joke, I don't mean what I said." "Oh no, you come here, you no joke!" So he tell, "You go fight this man now. If you don't watch out, you going in the *imu* tomorrow."

KM: Uh-hmm.

AS: So this guy he tell, "Oh king, I no like do that." He said, "You got to, or now your family... *Hele ki'i ka 'ohana*." Outside there the soldiers go on the canoe. So he got to now. The boy said, "Okay *ali'i*, if I win what I going get?" The king tell, "Well, what you like, you get? What you came for, you ask, you get, and whatever else, you get." The boy tell, "Okay king." He jump inside the ring, he grab the coconut oil and all on top here.

KM: 'Ae.

AS: Only this arm, the coconut oil. So the King he stay look how come he put thick. So King went ask him, "Hey, hey come here, why you put so thick on top your arm?" The boy tell, "I show you King, you tell your fighter now *'aloha*, goodbye."

KM: [chuckles]

AS: Yeah, he told him. The king tell him, "You bugga, if you loose, I myself going chop you up in pieces, you insulting person." "Leave this man, kill him!" Oh, the guy come one big man, he go. That man is only one slap and your head *pau*. The other Hawaiian.

KM: So big yeah?

AS: Yeah, so big. Hoo!, He go under his leg, he go outside he go for him [boom] under his leg... [end of Tape 1, Side B; begin Tape 2, Side A]

AS: ...*'Alo* they call 'em. See they smart for dodge.

KM: For dodge?

AS: Yeah. *'Alo*, so this boy he stand over there and he say, "You not tired, come on!" He come and he go for the man slap the face, oh the guy more mad he gets. He go for slap 'em you know?

KM: [chuckles]

AS: No can, the big man stay over there [sound of panting out of breath]. The boy come touch the head, no can then the boy turn to the king and he tell, "My turn." Back up one time, boom the hand go right through the chest the other side. That's what the coconut oil was for he slide 'em right out and drop 'em right there.

KM: 'Ae.

AS: See in those days, *mana*!

KM: *Mana*! Your Kūkū Kaho'oilihala told you this *mo'olelo*?

AS: Yeah.

KM: For the *lua* people like that?

AS: Yeah.

KM: And Kailua was a famous place, they had one place the *kahua*, arena there where they had contests all the time.

AS: Yeah [with excitement]! I tell you where, that's why today I wonder. How come the road in Kailua coming from the Palace when turn like this and then turn like that.

KM: Uh-hmm.

AS: Get a big banyan tree over there.

KM: Hmm.

AS: That's where it was before.

KM: The *kahua* for their arena like that?

AS: That's where it was.

KM: Oh, amazing!

AS: Not down by King Kamehameha, no.

KM: No, it was by Hulihe'e side?

AS: Yeah, opposite of Hulihe'e by the corner.

KM: 'Ae.

AS: That's where it was before.

KM: Amazing.

AS: One whack, he went get 'em right through the chest. Boom, pull 'um right out.

KM: Tricky yeah, how he could dodge like you said 'alo.

AS: Yeah.

KM: Each one, you go so the guy come tired.

AS: Well in *lua* that's how you have to be.

KM: Hmm...

AS: My *tūtū* man tell me all kind story you know. So I told my *tūtū*, "Why you never pick me up, me I like *lua*."

KM: [chuckles]

AS: You know what he told me, "No, you no good."

KM: Funny yeah?

AS: They know. They ask see, you no ask them, they ask. Because if you one bad tempered man, no can...cannot you going be hurting people.

KM: Yeah, that's right...

...May I ask you, how do you feel about old Hawaiian places on the land and *ilina* like that? How should they be treated you think? Burial sites, old *kahua hale*, *heiau* like that the *ala nui* even the old *ala loa*?

AS: Yeah, you see I'll tell you something. I myself, I like to see that they preserve as much as they can. Because now I only talk story and my grandchildren don't know what I'm talking about.

KM: That's right.

AS: You see like now, they're stopping the fisherman from fishing hand line in certain areas. I go for that, I go for that 100% I go and the reason why, is that one day if they no going do that one day my children only going hear about 'ōpakapaka. They going see picture.

KM: Yeah.

AS: That's all they going see.

KM: So they go kūkaula like that?

AS: No more.

KM: Let's go back a moment because what you're talking about before though the guys who would go on that 'āina that kai to go kūkaula or what were the people of that land yeah?

AS: Yeah.

KM: Now, everybody from all over...

AS: Everybody.

KM: ...can go to that one place. Wipe out?

AS: Wipe out...I tell you some more about this...

KM: The old kapu was good then?

AS: -Oh-yes, it was good sense... And the people in the uplands raised all the kalo and makai, here caught fish, and then we feed each other. We feed each other, you know?

KM: Yeah.

AS: Same thing like in the ocean, the fisherman.

KM: That's right.

AS: The Hawaiians that lived up on the kula side no can burn fire no can burn the wood. The people down on the ocean get firewood. What they do is everybody helping one another... But like 'ōpelu, today if you go Kailua, you can catch twenty-five pounds in the night. If you can catch twenty-five pounds you are the champ of the year. When I was there, at least hundred pounds I can catch one night. Too many people.

KM: Too many?

AS: Yeah. And the kind of lights they use, these modern things that they use.

KM: That's right, radar and everything. They don't need to have any knowledge of the land or ocean.

AS: Yeah. They destroy the marine life.

KM: Yeah.

AS: And I tell you what the Hawaiians used to do. All in Kailua all those area because they go get the 'ōpelu with nets. There is a season that the Hawaiians had for catch 'ōpelu. Not every time. So what they do is they make *palu*.

KM: 'Ae.

AS: Pumpkin and whatever and whatever and they take out maybe January, October... Wait, start from September, October, November, December, January, February. Six months you only feed.

KM: So you *hānai*?

AS: *Hānai*.

KM: You only go out and take care?

AS: Yeah.

KM: Oh, yes.

AS: Kanakamaika'i, he's one of them.

KM: Yes, Honokōhau.

AS: Yes.

KM: *Hānai*, feed?

AS: Yeah. You only feed as soon as you hit the boat with the oar, boom, boom [makes like he is tapping the side of the canoe], you look the 'ōpelu underneath. And they all waiting for the food.

KM: So they know?

AS: Yeah. So you just put the *palu*, you feed. *Pau*, you go to another *ko'a*, same thing you put the *palu* put the *palu*. No more wild...no more what you call that other kind fish come *pū'ā*. No more shark, no more *kawakawa*, because why? They feed only taro...

KM: They not using *pilau* stuff yeah?

AS: Yeah. Today they use *pilau*!

KM: And that's why no good, yeah?

AS: Yeah.

KM: Then you get, even your *i'a*, if you feed your fish *pilau* what you going eat?

AS: *Pilau*.

KM: That's right, and then they wonder how come people come *ma'i*?

AS: Yeah. Before I used to go with my daddy on top the canoe, put the lantern, lantern now.

KM: Uh-hmm.

AS: I look the water, "Eh dad, the water look like blood." "Tsa *kulikuli*," get one small pole for me put one little red flag in the front and throw 'em in the water and I drag it and boom, big kind *menpachi* inside the boat.

KM: The 'ū'ū just come up?

AS: Yeah, they come for the light.

KM: Wow!

AS: Today you put gas lamp, whatever electric light no more nothing.

KM: No more nothing.

AS: You know why? Modern, they dive down with the aqua-lung they lay the net underneath the ocean they blow with the oxygen.

KM: That's right.

AS: Babies and all, they get caught.

KM: So you loose everything yeah? That old *kapu* system, how Honokōhau fisherman only go Honokōhau, Kaloko people wherever you go.

AS: Yeah.

KM: Which 'āina down there. It was a good system?

AS: A good system. You take care, if you no more you no more food.

KM: Yeah.

AS: You want to go ahead and 'ai *kuahele* they call 'em...

KM: That's right.

AS: That's-what you get.

KM: And then tomorrow *nele* though.

AS: *Nele*, no more.

KM: No more nothing.

AS: That's why my grandma, she teach me when I was small boy. In my family when we were raised with our *tūtū* we had a system that the Hawaiian had. Just before the sun go down they make a point where they gather all their grandchildren and they stop and talk story.

KM: 'Ae.

AS: My *tūtū* lady would talk story to us. And how they talk story is in parables.

KM: 'Ae.

AS: Like, I never forget what she told me, "*Kalei, hiki mai ana ka lā, wī ka 'āina.*" There's coming the day... And this is how many years ago.

KM: How long ago?

AS: Almost 60 years, she's telling me this. And when she told me that, it was plentiful and me I look at my grandma, and I tell "no way, grandma," you know inside me.

KM: Yeah, yeah.

AS: You look today, before you can smell the mango ripe, today you don't smell that. You bite, worm. Even the flower the plumeria before so much for smell, you go in



your car, sore head. Even the wild ginger. In the matter of 1950, '51, '52 ginger was strong smell. Today you don't smell that *pau*...you know why? Ozone or whatever this atomic thing they're doing. If the people only know what's been happening I think they'd all panic.

KM: Yeah. Your *kūpuna*, so *na 'auao*, "*Hiki mai ana ka lā wī ka 'āina*."

AS: *Wī ka 'āina!*

KM: So many *tūtū* like Uncle Robert Keākealani *mā* David Keākealani and them, Uncle Joe Maka'ai same thing they said *Hiki mai ana ka lā loli ka 'āina*.

AS: *Loli*.

KM: *Wī ka 'āina*.

AS: Yeah. You know that's why I tell to that guy from the State of Hawai'i. I tell, "I don't understand this and I never will I guess. But I see you guys eradicating the wild pigs, the sheep. I like tell you something and take it back to the governor. We were brought up on all those animals, we never had disease from those animals."

KM: Uh-hmm.

AS: "And you know, you said because the sheep eat the food from the bird the sheep can go up only so much to the tree he cannot go more than that. You guys are pulling our leg," I tell 'em. I tell you why, the Hawaiians that's how we used to live before. The Portuguese, the Japanese, the Filipino's whatever we all live like that.

KM: 'Ae.

AS: You go hunt, when they come home one-quarter come to my house.

KM: Share?

AS: Yeah. "When we go hunt another quarter come, we don't need this welfare that you guys made. You know why you bring the welfare you like *tabu* the land so we no go inside there and fool around with. Because you want to buy 'em you want to do something with 'em."

KM: Hmm... So what *tūtū* said is coming true?

AS: Coming true, yeah.

KM: Somehow we need to just like what we were talking about how you said you would like to see things on the land be taken care of.

AS: Yeah.

KM: So that the children...so it's not only story, not just talk...

AS: So they can see.

KM: Yes, so that you can actually see. Same things like the ocean.

AS: Yeah.

- KM: And the old *kapu* system, how the families work and that's why I guess every *ahupua'a* coming back to like Honokōhau, Kaloko all of these 'āina. Every one had trails *mauka*, *makai*.
- AS: Yeah.
- KM: Because the people would go ocean they would go *mauka*?
- AS: Yeah.
- KM: Within their own land.
- AS: Sometimes I see in the maps they show only one trail.
- KM: Yeah.
- AS: No. Every *ahupua'a* going down that person that owns he get his trail in the *ahupua'a*.
- KM: In fact you know at Honokōhau the interesting thing is that had one old man Kalua who lived down here in the 1880's. Down at Honokōhau *makai*. I think that's where Kanakamaika'i because see Kanakamaika'i's first wife I think was a descendent of that Kalua.
- AS: That's true.
- KM: And Kalua lived *mauka* here. Do you know where Kalua's house was up here? You can see had one trail right along the edge of the Honokōhaus.
- AS: Hmm.
- KM: Came down to his place but like you said on this map no more now.
- AS: No more.
- KM: But if you look on one older map you can see that.
- AS: Yeah.
- KM: *Tūtū* Lowell Punihaole, Kanaka his wife was Peahi.
- AS: Yeah, I think so.
- KM: I think he was also Kalua's *mo'opuna*. You know so all of these families came tied together yeah?
- AS: Yeah.
- KM: The trails all along, important for the people to go *mauka*, *makai*.
- AS: At one time I like to tell you something at one time the Hawaiians didn't go far away from where they were born. They didn't go far away so if you like to find their genealogy they used to marry the people that were neighbors.
- KM: Neighbors.
- AS: You see in my great grandparents days, they had trails that they used to travel by horse or wagon. Some people had and some people didn't.
- KM: Some walk feet only?
- AS: Some walk feet.

KM: Like the old days they walk feet only.

AS: Yeah. That's why you know, instead of them go find a mate down there, they have it right here.

KM: 'Ae. They didn't travel far...the people who *maka'āinana* the commoners the people on the land.

AS: Yeah.

KM: Stay *pa'a*.

AS: This name Kanakamaika'i, had another name they used to go by.

KM: Yes. Simiona, Kalani?

AS: Kalani something, yeah.

KM: Yeah, Kalani Simiona.

AS: Yeah.

KM: 'Ae, Kalani Kimiona Kanakamaika'i but they said everyone knew him pretty much as Kanakamaika'i.

AS: Kanakamaika'i.

KM: Even Aunty Luciana, your like sister, cousin you know [interviews of March 15, & 30 1996]?

AS: Yeah.

KM: She said that down here Kanakamaika'i kept plenty *pua'a*.

AS: Before, yeah.

KM: He would nick the ear, mark the ears like that and stuff.

AS: That's right.

KM: That's how they would go *holoholo*.

AS: He was a good fisherman, he was an 'ōpelu fisherman. He was fantastic.

KM: Yeah.

AS: Hey, I enjoyed talking with you!

KM: *Mahalo*, 'ae.

AS: And then someday we'll get together again.

KM: I'll transfer this sound to a tape and I'll bring you this tape so you can keep with your family. I'll try to write everything out you read this *mo'olelo* too, like this one Kahului land and stuff like that. *Mahalo*, thank you so much it's so important I think just to *ho'omau* so that we can keep this *mo'olelo*. I love your stories about *tūtū* Kaho'oilihala about the *lua* like that. I've also been reading in the old Hawaiian language newspapers stories about that, I'll make you a copy of some of the *mo'olelo*, you'll enjoy it.

AS: Oh, thank you.

KM: And you know some of these things that you've been talking about, I can see the connection from stories of other *kūpuna*. So I know you are *pololei*.

AS: Yeah.

KM: 'Ae, *mahalo*. Good. [end of interview]

*Violet Leimomi "Momi" Nihi-Quiddaoen*  
*Agnes Puakalehua Nihi-Harp (with her son Isaac Harp)*  
*Honokōhau Oral History Interview*  
*November 18, 1999 with Kepā Maly*

The following interview was conducted to help record family recollections about the land and native families of Honokōhau, Kekaha District, Kona, Island of Hawai'i. Sisters, Leimomi (born 1927) and Puakalehua (born 1928) are among the last *kūpuna* living today, who lived at the Honokōhau iki beach homestead of their *mākua* and *kūpuna*, and are directly descended (on their mother's side) from the Kalua-Kuakahela-Kimona (Simeona) lines. Their *kūpuna* are mentioned in several historical communications of the nineteenth century, as traditional residents of Honokōhau.

*Summary of Mo'okū'auhau (Genealogy):*

- Kalua (k) *a me kāna wahine* – *hānau* Pua Kalua (also known as Ma'a).
- Pua Kalua (w) and Kauia (k) – *hānau* – Heneleaka (w) *mā*.
- Heneleaka and Kimona Kuakahela (k) – *hānau* – Kimiona Kanakamaikai Kuakahela and Violet Keaweamahi Kuakahela *mā*.
- Violet K. Kuakahela and John Kealoha Nihi – *hānau* Violet Leimomi Nihi-Quiddaoen and Agnes Puakalehua Nihi-Harp *mā*.

When about three and four years old, the sisters and their parents and other siblings returned to Kona from Honolulu, to take up residency at the family home on the shore of Honokōhau iki. The family maintained residences at both the shore and in upland Honokōhau iki (near the present-day Māmalahoa Highway, thus the sisters regularly walked between the shore and upland home, via the trail in Honokōhau iki. When the girls and their elder siblings entered school, depending on their ages, they walked the trails from Honokōhau iki to Kailua, Honokohau School, and/or Kalaoa School. The latter of which required their walking from Honokōhau iki across Honokōhau nui to Kaloko, and then up through Kohanaiki. Additionally, the girls would accompany their grandmother to Kohanaiki from Honokōhau iki, to gather *lau hala* for weaving.

Their personal recollections of life at Honokōhau date back to about 1930 (after the closing of the Honokōhau iki Protestant Church), and are filled with details of life at Honokōhau iki. The sisters describe family sites (including *pā ilina* or burials – within the National Park), the importance of the near shore and deep sea fisheries, and travel between the coastal lands and uplands as a part of the routine of life and subsistence on the land.

Perhaps of most importance to the specific study area, while visiting Honokōhau and discussing the proposed project area (viewed from the Honokōhau end of Kanalani Street), Agnes Puakalehua Harp, noted that in her youth, she had traveled with some of her elders — to an area which she estimated to be in alignment with elevations of the present-day Kaloko Industrial Complex (though within Honokōhau) — to tend small dryland agricultural plots which were planted by families while living at the shore. Puakalehua (and later her sister Leimomi) described *'uala* (sweet potatoes) and other crops being planted in pockets of soil and mulched planting areas on the lava flats of the lower *kula* (flatlands).

The sisters believe that this limited cultivation activity occurred in an area above Ka'ahumanu Highway, and most likely (based on family land tenure), it was situated in Honokōhau iki. Both sisters are clear that the activity in this lowland vicinity was limited in their time. The primary agricultural activities took place in the cooler uplands around the family home (in the 'ili of Elepaio).

The occurrence of some form of lowland agricultural practices in the Honokōhau-Kealakehe-Keahulou vicinity is also confirmed in various native traditions (for example see the tradition of Pu'uokaloa in *Volume I* of this study), and in sites identified during the archaeological survey of the study area (Robins et al. 1998).

Protection of burial sites and old Hawaiian sites is important to the sisters, and they were pleased to know that any such sites found within the project area would be preserved. While Leimomi is in poor health she would like to be kept informed should any sites be uncovered. Puakalehua and her son, Isaac, are very concerned about the care of Hawaiian places in Honokōhau and would appreciate being informed as well. As lineal descendants of traditional residents of Honokōhau, they ask to be notified should any *ilina* (burial remains) be located during construction. They also would like to be consulted in the matter of preservation treatment of known sites.

During the interview several historic maps were referenced, and when appropriate, selected sites were identified on the maps as well (see *Figure 2*).

(begin interview transcript):

KM: We're here at Keauhou...

MQ: Kona.

KM: 'Ae. We're going to be talking story about your recollections of growing up, Honokōhau, Kaloko...

MQ: Yeah.

KM: ...and the 'ohana. But *mahalo*, thank you folks so much for taking the time to talk story.

MQ: Hmm.

KM: Aunty, *kupuna*, may I please ask if you would share with me your full name, your maiden name too, and date of birth.

MQ: Okay. My name is Leimomi, Violet, and I'm married now so my last name is Quiddaoen.

KM: And your maiden name was?

MQ: My maiden name is Nihi. My dad's name was John Kealoha Nihi.

KM: Nihi?

MQ: Yeah. I was born October the 24<sup>th</sup>, 1927.

KM: Oh, so you just had a birthday not too long ago.

MQ: Yeah, last month [chuckles].

AH: Yeah.

IH: *Hau'oli lā hānau.*

KM: Oh, *mahalo*.

MQ: So I'm 72 years old.

AH: Yeah.

KM: What a blessing.

AH: And I'm right after you.

MQ: I was born in 1927, she was born in 1928.

AH: Yeah.

MQ: And then we have brothers and some other younger ones.

KM: Oh good. And aunty please, would you give me your name and date of birth?

AH: My name is Puakalehua, my Hawaiian name...

KM: Hmm, beautiful.

AH: My last name is Nihi. My mom is Simeona's daughter. My dad is from Ke'ei, and my mom is from Honokōhau, Kona.

KM: Hmm. So Nihi, your papa is John?

MQ/AH: Yeah.

KM: Came from Ke'ei?

AH: From Ke'ei.

KM: South Kona? Married mama?

MQ/AH: Yeah.

KM: Mama's first name was?

AH: Violet.

KM: [speaking to aunty Momi] Oh, so you're a namesake for mama?

MQ: Yes.

KM: Was she Leimomi also?

MQ: No. Her name is Violet Kauwēamahi (Keaweamahi) Simeona.

KM: Oh beautiful!

MQ: That's her full Hawaiian name, but in short we just call her Mahi.

KM: Mahi, 'ae. Aunty Momi, where were you born?

MQ: I was born in Honolulu. We were all born in Honolulu.

KM: Born in Honolulu?

AH: Yeah.

KM: That's right mama went to Honolulu for a while because papa, I guess was down there, yeah?

AH: Yeah.

MQ: He was working on the boat at the time.

AH: Yeah.

KM: Pu'uloa, Pearl Harbor side, or?

MQ: No, they had the kind old kind ship.

KM: *Humu'ula*?

MQ: Yeah, the *Humu'ula*, that's the one.

AH: Yeah.

KM: Oh! So daddy worked boat, go inter-island like that?

MQ/AH: Yeah.

KM: So mama and daddy moved to Honolulu?

MQ: Moved to Honolulu and then that's where we were all born.

AH: I was born right by Waikīkī. What is that hotel now...?

Group: [discusses several hotel names]

AH: ...Near the hotel, that place is where we used to live... Over there never had hotel before.

KM: 'Ae.

AH: My mom and them used to raise ducks, yeah?

MQ: Right.

KM: Oh! In the *loko*?

MQ/AH: Yeah.

AH: I was born right there. I forget what hotel that is now.

IH: ...The Hilton Hawaiian Village?

AH: Yeah.

KM: Oh, so near Ena Lane?

AH: Yeah.

KM: Hilton Hawaiian Village?

AH: Yes, right in the front by the ocean side that's where I was born.

KM: And *kala mai*, we're here with your son, Isaac. And Isaac we're going to be just all just talking story.

AH: Yes.



KM: Wonderful! When did you folks come home then? When did you come home to Kona?

AH: I don't know.

MQ: We were all small.

AH: We were all little.

MQ: We were all born in Honolulu but my mom and dad moved here in Kona because I think that my grandfather and grandmother, you know mama's family?

KM: 'Ae.

MQ: They wanted mama and them to come home.

KM: Who were mama's parents?

AH: Kuakahela.

KM: Kuakahela is her mama?

AH: Yeah. Kuakahela Simeona.

KM: Simeona. And grandpa was?

MQ: They called him Kimona.

AH: Kimona.

KM: Kimona not Kimiona?

MQ/AH: No, Kimona at that time.

MQ: But it's Simeona in English.

KM: 'Ae. Did he carry the name Kanakamaika'i also or just Kimona?

AH: Because uncle Kanakamaika'i is the oldest son yeah? [Kimona Kuakahela was the father of Kimiona Kanakamaika'i.]

MQ: Yeah, no, no was uncle Iwane.

AH: Oh, yeah.

MQ: But they went call him that name, they just went name him that, uncle Kanakamaika'i.

AH: That's right. His church was in Waimea.

MQ: But you know, I had talked to my son Samuel. They were trying to find out about all this kind family tree.

KM: 'Ae.

MQ: But the only one that really can talk to mostly is Ding my oldest nephew. He lives on Kaua'i. His mother, Harriet, is the oldest sister of us.

KM: What's Ding's last name?

MQ: His mother...

IH: Oclit.

KM: Oclit, okay.

MQ: She's supposed to get all the records of everything but I don't know she moved from one place to another, you know.

KM: How many brothers and sisters did you folks have? And you two aunties?

MQ: With my real mother?

KM: 'Ae.

MQ: And my real father?

KM: 'Ae.

MQ: We had how many girls?

AH: Five girls, yeah?

MQ: I think so.

KM: You name them?

AH: Aunty Harriet, aunty Mary, aunty Hannah, aunty Momi and then...

MQ: Aunty Pua. Five girls, that's right.

AH: Five girls and four boys. Our two brothers died. And then we had two alive ones.

KM: Again, grandpa was Kimona?

MQ/AH: Yes.

KM: Do you know who your great grandparents were?

AH: Kuakahela.

KM: Kuakahela is one side?

MQ: Yeah.

KM: Was Kimona tied to Kalua or?

MQ: I don't know something like that Pua Kalua.

AH: Yeah, yeah.

KM: Pua Kalua?

MQ/AH: Yeah.

KM: Okay, that's what I understand is how this Kuakahela and Kimona lines come together.

MQ/AH: Yeah, right.

KM: Because you see what's really interesting... When you folks came home, where did you live?

AH: Down Honokōhau!

KM: Honokōhau, *makai*?

AH: Yeah, *makai*.

MQ: Down Honokōhau Beach.

KM: On the ocean?

AH: Yeah. Right by Honokōhau 2.

KM: Okay. This is very important (and I'm going to move this table closer to me and then that way I can look at the map). When you were talking about this, see this is what we were trying to figure out. You were down Honokōhau 2?

AH: Yeah.

KM: *Makai*? On the ocean?

MQ: Yes.

AH: Right down by the graves.

KM: 'Ae. [opening map] This is a portion of Register Map No. 1280. I know it's going to be hard for you to see now, but I'm leaving a copy for each of you and you can look at it more closely, later.

MQ/AH: Yeah.

KM: What's really interesting is, here's Kaloko.

AH: Uh-hmm.

KM: This map was made in 1888, okay?

AH: Uh-hmm.

KM: Here's Honokōhau nui.

MQ/AH: Uh-hmm.

KM: And the big fishpond 'Aimakapā.

AH: Yeah.

KM: Here's Honokōhau 2 or Honokōhau iki.

AH: Yeah.

KM: Now look here. Here's this 'āina for Kalua.

AH: Uh-hmm.

MQ: Tūtū Kalua.

KM: 'Ae. The *kūpuna*, this is in 1866 this *tūtū* Kalua got this 'āina and this one here. It's the 'ili of 'Elepaio, that's the name of this 'ili, the old land. [Grant No. 3022]

MQ/AH: Uh-hmm.

KM: His house *mauka* on the old road, Māmalahoa and then the other house *makai*. This is the old before Palani Road, the one before you know?

AH: Right. That little road.

KM: When you go *mauka*?

AH: Yeah.

KM: That's right. So his other house was *makai* here. Look at what's so amazing here's this *kupuna* Kalua and supposedly Pua Kalua is his daughter.

AH: That's my godmother and godfather. That's the one that gave me the name Puakalehua.

KM: Puakalehua, just beautiful! Look at here. Here's *tūtū* Kalua's *mauka* house in 1866.

MQ: Uh-hmm.

KM: His *'āina*, they *kanu kalo*, *mai'a*, things all *mauka*?

MQ/AH: Yeah, right.

KM: Look at where *tūtū* Kalua's house is on the ocean at Honokōhau 2.

MQ/AH: Yeah.

KM: Almost the same location as where you folks were living.

MQ/AH: Yeah, right.

KM: Was the church nearby you? At your house *makai*, do you remember there being an old church there or was it *pau* when you went home?

MQ: I think it was out already.

AH: Was gone that's why we don't know.

KM: That's what aunty Makapini said with *tūtū* Kawena in 1962.

MQ/AH: Yes.

KM: They went *ne'e* the church yeah?

AH: Right.

MQ: They moved.

KM: You came home, you were young children. If you were born in 1927, '28 like that?

MQ/AH: Yeah.

KM: You think that you were five, six years old when you came home or?

AH: Yeah, I think we were about this...

MQ: Yeah about that.

AH: We had brother Jerry and brother Glenn.

MQ: We were all small when we were at Honokōhau.

KM: So this would place it by maybe 1933-32, when you folks had come home?

AH: Yeah.

KM: About that time, yeah?

MQ: Yeah.

KM: Were aunty Makapini and uncle Kanakamaika'i still *makai*?

MQ/AH: Yeah.

AH: They came down for us at Kailua, good thing aunty them came because our boat went *huli*. Aunty Momi was going out in the ocean.

KM: So when you folks came home you rode canoe?

AH: Canoe.

KM: From Kailua?

MQ/AH: Yeah.

MQ: And we were going home to Honokōhau, yeah.

AH: And everything we owned was gone.

KM: Oh, *nalowale*!

MQ: The only thing we were missing was her. She was going out already into the ocean. Floating out with the rug because mama bought a big rug for the house.

KM: Ohh! So you think this was about 1932-33?

MQ: About that.

AH: We weren't five or seven years old, we were young.

KM: More young?

AH: Our brother was the baby when the boat went turn over he only came out with his diaper.

MQ: He was young.

AH: Our other brother, I think he was going to one or two. Brother Ben was little yeah?

KM: Brother Ben?

MQ: He was the baby.

AH: Yeah, he was just a baby. Brother Jerry he was about two or three years old.

MQ: About there, yeah.

KM: Do you remember who was the steersman? Who's canoe was that you folks were going home on?

MQ: My uncle's?

KM: Kanakamaika'i?

AH: Yeah.

KM: Is that Joseph, Joe Kanakamaika'i or is there? Do you remember what his full name was?

MQ: I don't know but I know they used to call him Kanakamaika'i.

AH: Yeah.

KM: 'Ae. Kimeona?

MQ: Kimeona is his last name.

AH: Yeah.

MQ: Well we wouldn't get that boat to *huli* but because my daddy and my uncle were *kolohe* [chuckles].

AH: Drinking.

MQ: Yeah, they were drinking on the boat and my uncle was the kind spiritual, a minister.

AH: You know uncle Kanakamaika'i he was a preacher.

KM: 'Ae.

MQ: He told them, "don't drink on the boat," because we were all on the boat.

AH: Daddy's brother, he brought the drink on the boat so the whole thing. Just before we came to the point where we were going turn into Honokōhau.

KM: Maliu. Maliu Point right there [pointing to location on map].

AH: Maliu.

KM: Right there, right by the little point when you go in.

MQ/AH: Right, right.

KM: And get the little fishpond tucked in.

MQ: That's right! Past Maka'eo.

AH: Right outside the whole thing we turn over and we lost everything.

KM: 'Auwē!

AH: We thought we lost our baby brother because he went straight down. He was sleeping.

KM: Amazing!

MQ: Yeah, and the boat went *huli* and he was under the boat.

AH: He was underneath. Deep. Mama had to dive.

KM: Mama went dive down to get him?

AH: Yeah. Because daddy had to go after her [pointing to Momi]. She was going out in the ocean, way out.

KM: Out with the current? You went 'auana?

MQ: All the things were going out, and us too. Aunty Kakū grabbed me and my other sisters grabbing each other, you know. Going in because we were way out in the deep.

KM: So was the canoe coming home from Kailua?

MQ/AH: Yeah.

MQ: We were going home to the Honokōhau Beach.

AH: Because uncle Kanakamaika'i said, "No, *inu*."

KM: 'Ae. uncle Kanakamaika'i was a *kahu* also?

MQ/AH: Yeah.

KM: Had he been the *kahu* at the Honokōhau Church?

MQ/AH: Yeah. [By their time, the services were held at uncle Kanakamaika'i's mauka house.]

AH: His church too. Our great grandparents were two *kahu*'s.

KM: 'Ae.

AH: Tūtū, the husband and the wife, was for the queen.

KM: Do you remember them? Who was that?

AH: They were for the queen. They were the ones that watched over the queen, my great grandparents.

KM: What is their name?

AH: Kuakahela.

KM: Kuakahela.

AH: I forget *tūtū* lady's name.

MQ: Heneleaka.

AH: Oh, yeah that's right.

KM: Heneleaka?

MQ: Heneleaka. In English it's Harriet but in Hawaiian they call Heneleaka.

AH: It's my oldest sisters name.

KM: Oh, wow that's amazing! Now this is Honokōhau 2, what's your understanding about who's 'āina that was? Was that your kūpuna's 'āina or were they living there underneath somebody else?

AH: We don't know anything about that.

MQ: No.

AH: We only know that when we came from Honolulu we went straight to that area.

KM: Amazing.

AH: Because they had one, two, three houses yeah, inside there?

MQ: Yeah.

KM: That's right, I'll show you the photographs. I got some nice photographs.

AH: Oh!

KM: They're coming from Honolulu, you'll see the houses.

MQ/AH: Oh!

KM: You're right, three houses.

AH: Beautiful that place. Where our yard was had all that kind 'ili'ili.

MQ: Oh yeah, the nice kind of rocks.

KM: 'Ae, the kind small, 'ili'ili?

MQ/AH: Yeah.

AH: Beautiful!

KM: So *kahua hale* and all 'ili'ili?

AH: Yeah, all around.

KM: How your floor inside the house was all 'ili'ili?

AH: No.

KM: *Papa*, wood?

AH: Regular *papa*.

MQ: That was separate. Our house was separate from the kitchen.

AH: Yeah. The kitchen.

KM: You get *hale 'āina* on one side?

MQ/AH: Yeah.

KM: And the *hale moena* like that where you folks sleep?

MQ/AH: Yeah.

MQ: And the parlor one side.

KM: 'Ae.

MQ: Then we cook outside because in those days no more this kind stove.

KM: That's right, *kapuahi*?

MQ/AH: Yeah.

KM: You make *kapuahi*?

AH: Yeah. Our aunties used to be all the cooks and take care. We cannot do anything because those days our father and our mom don't believe for us kids to go in there. Look how young we were. The only time we used to go in the kitchen was when we eat.

KM: When you eat?

MQ: Yeah.

KM: So interesting. That's really kind of an old style too.

AH: It's a beautiful thing you know.

KM: Yeah. That's how the *kūpuna* and most times before ancient times the men cooked.



MQ/AH: Yeah.

KM: But now here the *mākua* all...

AH: But now all the girls. When the table is set only children eat first.

KM: Hmm.

AH: Until you know everybody move out, and our aunties used to cook. Auntie Makapini's two nieces, yeah?

MQ: Right. Auntie Ka'aha'ai...

MQ: Ka'aha'ai.

AH: Who else?

KM: Ka'aha'ai?

MQ: Yes. Her English name is Elizabeth.

AH: And auntie Annie, auntie Rose, they are always the cooks. Kids cannot go in there.

KM: So, auntie Ka'aha, auntie Rose. You mentioned an auntie Catherine?

MQ: No, not Catherine that's our cousin.

KM: Okay.

MQ: We had three girls, Ka'aha, Catherine and Rose are all cousins. The only auntie and uncle we had at that time was uncle Kanakamaika'i and auntie Makapini.

KM: Now were these cousins older than you?

MQ/AH: Yeah.

AH: All old.

MQ: They were way older. We were all kids running around like one idiot. [smiling]

AH: [chuckling] Yeah, they were the ones watch over us while our parents go fishing. Our mama and auntie and them used to go out make *limu*, *ina*, *hā'uke'uke* all everything. When they come home they have all this.

[Following the interview, auntie Pua recalled that there were several kinds of *limu* that they and their elders would regularly gather at Honokōhau. These *limu* were the *pāhe'e*, *wāwae'iole*, *kohu*, and *lipoa*.]

KM: Beautiful life, that kind?

MQ: Yeah.

AH: We don't touch nothing, they do everything. You know in those days the Hawaiians were real clean with their food.

KM: Clean yeah, really take care?

AH: Yeah. We never did touch anything, food and stuff, no.

KM: With you folks...and I understand that your mama and papa separated yeah?

MQ/AH: Yeah.

KM: Did mama and papa stay with you down at Honokōhau *makai*?

AH: Yeah.

KM: For a while?

AH: They were.

KM: Had your mom and dad? Had aunty Makapini, uncle Kanakamaika'i? Had these three older cousins?

MQ: Cousins, aunts...our aunts.

KM: Had all you children?

MQ: Yeah, all us.

KM: You folks. Were there any other old people living down by you? Or in your 'ohana?

AH: Our other uncle.

MQ: They called him uncle Pali.

KM: Uncle Pali?

MQ: Yeah. He was another fisherman, but I forget his last name [Pali Ka'awa].

AH: He had a wife and two sons, yeah.

MQ: Yeah.

AH: And then I had uncle Daniel them yeah?

MQ: Yeah.

KM: What was uncle Daniel's last name? Do you remember?

AH: Pau'ole.

KM: Pau'ole. So he would come down to Honokōhau?

AH: Yeah, they were staying there. We were all staying close together.

MQ: Because in the night we just throw the blanket down the pillow and everybody sleep.

AH: Yeah.

IH: [chuckling]

KM: Right on the *papa*?

AH: On the *hāli'i*.

KM: Throw out the *hāli'i*.

AH: Because get mat, my mom them used to make the mat.

KM: *Ulane lau hala*?

MQ/AH: Yeah.

KM: What did you folks get *lau hala* trees down at Honokōhau?

AH: No. We used to go up Honokōhau.

KM: You go *mauka*. Oh, on the *kula*?

MQ/AH: Yes.

AH: Aunty Makalika yeah?

MQ: Yes, by her house.

AH: By her place get plenty.

MQ: Kohanaiki they call it.

KM: So at Kohanaiki.

AH: Sometimes we would go with our aunty them.

KM: About how far *mauka* did you go? Did you go *mauka* on the old trail?

MQ/AH: Yeah.

AH: We have to.

KM: So you would walk feet or *holo lio*, *kēkake*?

AH: We had to walk.

KM: Walk feet?

MQ: Either on the donkey or on the horse.

KM: This map, if I can again I'm going to reference back to the map [Register Map 1280]. If we look here, generally this is 'Ai'opio Fishpond.

AH: Yeah.

KM: The small, Honokōhau fishpond.

MQ/AH: Uh-hmm.

KM: Did you hear that name 'Ai'opio or...?

MQ: Yeah, we did.

AH: I never, 'cause I was young.

KM: Of course, you were more young. And sister stayed down longer than you, is that right?

AH: Yeah because I had to go and stay in Waimea.

KM: Okay. Here's what's really interesting, and this map doesn't show it real good but see there was a trail *makai* that ran across the Honokōhau nui. And look here's the trail that comes *mauka* and actually the trail went all the way just what you're saying. And this is Kohanaiki up here.

AH: Yeah, up Kohanaiki we used to walk.

MQ: Yeah.

KM: So, you folks would walk across this old Honokōhau trail?

MQ: Yeah.

KM: Because this comes into Honokōhau nui.

MQ: Uh-hmm.

KM: It goes up. May I ask one other question. If you folks walked along here did you go all the way *makai* over here and cut *mauka*?

AH: Go Kaloko?

KM: Go Kaloko do you think?

AH: Yeah.

KM: You would go up Kaloko Trail?

MQ/AH: Yeah.

MQ: Both sides.

KM: Both sides.

MQ: Get one road that goes up to Kalaoa.

KM: 'Ae.

MQ: Another road that goes down to Kailua side.

KM: 'Ae, that's right. Right here.

MQ: Yeah.

KM: These roads, one goes to Kailua one comes out and goes to Kalaoa like that?

MQ: Right.

AH: We used to walk that.

KM: So you folks in the '30s, were still walking these trails going *mauka-makai*?

MQ/AH: Yeah.

AH: That's when she goes to school. Her and my sisters.

KM: So you went from Honokōhau *makai*, you walked *mauka*, go *kula*?

AH: Kalaoa.

MQ: To go school in Kailua.

KM: Oh, you would go across the *papa* out here? You went to Kailua?

AH: She was too young to go up Kalaoa. Only my other sisters would go.

MQ: Yeah, they went. When we moved from Honokōhau to the up Honokōhau, then they went to Honokōhau School.

KM: Ahh, so you were still going to Honokōhau School then? [The school (public land) was situated between the two section of Kalua's Grant in the *ili* of 'Elepaio.]

MQ: Yeah, I was going.

KM: About when you went to school, Kailua. Did you stay in Kailua for the week and come home weekend? Or did you go back and forth everyday almost?

- MQ: Yes, back and forth everyday from Honokōhau.
- AH: Walk, yeah.
- KM: *Holo wāwae* all across this *papa*?
- AH: Yeah! Even us too, when we were babies we still gotta walk.
- KM: The *pāhoehoe*, 'a'ā and what grassy land some area?
- MQ/AH: Yeah.
- AH: Our place, where we were living, the volcano never erupted. The volcano never interrupted where we were living. It went past us, around [gesturing]. When Pele came down, Pele told my great-grandma she needed something to eat and water. The people that were along the way didn't give her any, and they made fun of her.
- KM: That's right. So that's the story that you heard for this side out here [pointing to Honokōhau vicinity on the map]? The big lava flow out...
- AH: Honokōhau.
- KM: Honokōhau, Kalaoa side?
- AH: Uh-hmm.
- KM: Oh, wow! That's awesome! Your great-grandma is telling this story?
- AH: Yeah, she was telling this to my mom.
- KM: About Pele coming down?
- MQ: And my mom told us.
- KM: Told you folks?
- [Based on historical accounts, and timing of their great grandmother's life, the eruptions described above would likely be associated with the 1800-1801 Hualālai eruptions and visit of Pele to the Kekaha lands (native texts translated by Maly, see Maly 1998).]
- MQ: Because we were young yet but I still remember when we were living here in Kona. But we were living in Hōlualoa. This taxi driver we all were on the taxi driver and we were going to Honokōhau where my uncle them lived.
- KM: 'Ae. Kanakamaika'i?
- MQ: Yes, Kanakamaika'i.
- KM: *Mauka*?
- MQ: On our way going to Honokōhau from Hōlualoa, he saw this beautiful Hawaiian lady. So the Japanese driver told us, shall we pick her up or shall we not. My mother knows, my mother just went tell you wait. She went talk Hawaiian to that Japanese because he's an old Japanese, Hawai'i born.
- KM: He *kama'ilio* Hawai'i.
- AH: Beautiful lady, she had *ehu* hair.

MQ: And he put her on the car. The taxi driver told her, "Where you going?" She tell, "Oh, you take me right down here." But before we reach to her destination she went disappear.

KM: *Nalowale?*

AH: Yeah.

MQ: Because when the guy went stop his car and turned around to look for her, she was gone.

KM: Amazing! Here's Hōlualoa, so the *mauka* road came like this?

AH: Yeah.

KM: You come in all the way from Hōlualoa. So Later, you folks were living *mauka*, Hōlualoa?

MQ/AH: Yeah.

KM: By the school, church area or?

AH: No. It was on a ranch.

KM: Gomes?

MQ: Gomes, Johnny Gomes.

KM: So you folks came all across? This is Keahuolu, Kealakehe, the old road is actually not far from this one here a little lower.

AH: Yeah.

KM: Where the old road was. Do you know where the intersection joins with the Kalaoa Road?

MQ/AH: Right.

KM: When you got by there the woman *nalowale* or at Honokōhau?

MQ: Before we get there.

KM: Amazing, yeah?

MQ: Yeah.

KM: Wow!

MQ: When the taxi driver went turn around to ask that lady, "Shall I drop you here?" He just went tell, "Can I stop here and you can get off?" He went turn around and look for her and she was gone.

KM: 'Ae.

AH: She was beautiful you know, she had long hair.

KM: So you folks saw this woman?

MQ: Yeah, we seen her.

KM: How amazing!

MQ: Mostly we hear.

KM: 'Ae, mo'olelo.

AH: My mom and dad said don't refuse old women.

MQ: She can come as a beautiful woman and she can come as old woman.

KM: Luahine?

MQ/AH: Yeah.

KM: 'Ae. Always aloha, ho'okipa?

MQ/AH: Yeah, right.

AH: My mom them always telling us, take care of the old people.

KM: Beautiful, beautiful. When you folks would come from mauka because you mentioned that mama mā would make moena, ulana lau hala?

MQ/AH: Yeah, yeah.

KM: About how far did you folks come up to get the lau hala do you think? Was it close to the mauka road or more midway kula?

AH: All the way up.

MQ: All the way.

KM: All the way up? To where the families were living, Kohanaiki?

MQ/AH: Yeah, right.

KM: So you would go mauka Kohanaiki go ohi lau hala like that? Mama them would ulana and everything?

MQ/AH: Yes.

MQ: We walk and then they leave 'em out in the night.

KM: 'Ae, kaula'i?

MQ: Yes, to make it soft in the night.

KM: Palupalu, 'ae. When we were driving over here today, sister was saying that you folks around your house and I guess going mauka into Honokōhau 2, you folks would go up on the kula and kūkū them would kanu 'uala?

MQ: Yes.

KM: And things like that, can you describe?

MQ: Taro, sugar cane.

KM: Below? But, this is makai of the mauka road?

MQ: Yeah.

KM: Makai of the mauka road?

MQ: Yes.

AH: Yeah, right down.

KM: You said in the 'a'ā, like that?

AH: Yeah.

KM: Can you describe how you folks would go and *kanu* 'uala and *kalo* like that?

AH: We'd go with our dad, when he get time to take us with him, we go with him.

MQ: Yeah, we go. But mostly they the one do 'em.

AH: Yeah.

MQ: The only time we know is when they bring 'em home.

AH: Bring home and we can see all of the fruits and the vegetables.

MQ: We were all young.

KM: 'Ae.

MQ: And you know how old fashioned time they *kapu*. You cannot just walk any old place.

AH: Yeah. Because plenty people get place up there, not only us. All the family.

KM: Now today, before we came to see you aunty Momi, we took *tita* and we went up to just a little *mauka* up Kaloko. Where the restaurant is.

AH: Right.

KM: And *tita* was saying just like *mauka* here in the *kula*. Had *halakahiki*, the pineapple?

AH: Yeah, the small kind.

KM: Small pineapple. Was 'ono?

AH: It's sweet. Do you remember daddy used to bring home?

MQ: Right.

AH: And we all eat the sweet potato, the taro. All kinds, the onion.

KM: The onions that's what you said the 'aka'akai?

AH: Yeah.

KM: Big, 'ono, sweet?

AH: Yeah.

MQ: Those things were so good.

KM: So the family would *kanu*. You folks no plant down by the house much? You no plant food down at the house?

MQ: No. They plant mostly...

MQ/AH: ...away from the house.

KM: Go up on the *kula*?

AH: Yeah, I told you where.

MQ: Up on the mountain side...



AH: Across the highway.

KM: Across the highway, on the *kula* there?

AH: Yeah.

KM: So home you folks...

AH: Because we were fenced in, it had a stone wall.

KM: Had a stone wall all around the house?

MQ/AH: Yeah.

AH: Because when we were little, we cannot climb over the wall.

KM: That's right.

AH: Was high.

KM: Yeah. They no like you go out in the ocean too?

MQ/AH: No.

AH: Was too close to the beach.

KM: What were aunty and uncle and mama them doing in the ocean?

MQ: My uncle them were fishermen.

KM: I understand that Kanakamaika'i was sort of like the overseer?

MQ/AH: Yes.

MQ: He was the kind man that they know when the school was coming in and his favorite was *akule*. Every time when the *akule* come in, all the school of *akule*, he call his group and they go down and they surround the net.

KM: 'Ae.

MQ: And he knew who to call to come and buy the fish.

AH: Yeah.

MQ: He would sell it to Japanese.

KM: So that was their livelihood, yeah?

MQ/AH: Yeah.

MQ: That's how they do and that's how my mom and dad was doing. We were living in Honokōhau.

KM: 'Ae.

MQ: And when my dad would go out and make fish, the Japanese come down and they buy it from my daddy. But my daddy tell I don't want money, but I like you bring me bag flour, bag rice, in other words just like exchange.

KM: Exchange, beautiful yeah?

AH: Yeah.

KM: So the things you couldn't grow or go fish? They would bring down?

MQ/AH: Yeah.

KM: So mostly the Japanese? And these were coffee farmers?

MQ/AH: Yeah.

KM: *Mauka?*

MQ: Yeah, Japanese and other local kind people, business people.

KM: *Kanaka?*

AH: My grandfather them adopted some of the Japanese family. The Yama family.

KM: Yama, oh!

MQ: Yeah they adopted.

AH: That's why we didn't have to worry about food.

MQ: Yeah.

KM: 'Ae, how beautiful, that way of life is *maika'i*.

MQ/AH: Yeah.

AH: My uncle and my dad them just give them the fish because they bring donkeys, horses all loaded down.

IH: [chuckling]

AH: So we never did spend, the food that came to us was paid for in that way.

KM: 'Ae, that's beautiful!

AH: Oh, I love those days!

MQ: Those days were good.

KM: So they go out and get *akule*, how many canoes do you think were down at Honokōhau when you were children?

MQ: There were plenty canoes.

AH: Yeah, cause they came down...

MQ: 'Cause when my uncle them, they go fishing they're not the kind small '*potote*' boys [chuckles]. They are husky, big kind feet. Plenty and the only way that my mother them can know that they're coming home from the ocean. They had one light.

KM: On the canoe?

MQ: On the canoe, but I think the kind big spotlight. So when they shine up on our house yeah?

KM: Oh, so they go out *lawai'a* night time?

MQ/AH: Yeah.

MQ: And then when they shine the light up then my mother run out on the porch and then she hang up the...

AH: The light.  
 MQ: The lantern.  
 KM: How nice.  
 MQ: Just like they telling, okay we're over here.  
 KM: That's how they angle for come in?  
 MQ/AH: Yeah.  
 KM: Because I imagine if you don't come in the right place maybe *ho'ohuli* or?  
 MQ: Bang.  
 AH: Night time, look narrow yeah, the coming in from outside?  
 KM: Yeah.  
 IH: On top the *papa*?  
 KM: That's right.  
 AH: There you go, on the *papa* or you going hit the pond wall.  
 MQ: But if you do like that, that means they get plenty fish.  
 AH: Yeah, cause they need big help.  
 KM: So they go out for *akule*? What other kinds of fish?  
 MQ: '*Ōpelu*, '*ū'ū*.  
 AH: Menpachi, yeah, '*ū'ū*.  
 MQ: And all kinds, they go by the school.  
 KM: *Walu*, they go out fish *walu* or anything else?  
 AH: Yeah, yeah.  
 MQ: Surround net.  
 AH: They no use hook.  
 KM: No use hook?  
 MQ/AH: No.  
 KM: They make *hauna*... I'm sorry not *hauna*, but *maunu*, but they *hānai*?  
 AH: Yeah, they give bait and then they pull.  
 KM: Because *hauna* no good, you put the rubbish in the water you going eat rubbish, yeah?  
 MQ/AH: Yeah.  
 KM: And the bad fish come in too, yeah?  
 MQ/AH: Right.  
 KM: They *palu*, they make?  
 MQ: They make their bait.

AH: What they used to throw outside for the fish is the kind, pumpkin.  
 KM: 'Ae, *pala'ai*.  
 MQ/AH: Yeah.  
 AH: *Pala'ai* the one they bring all the fish in.  
 KM: Your *kūpuna* are so *na'auao*, yeah? When you go *lawai'a* with *pala'ai*, 'uala like that and the fish come *ma'a*...  
 AH: Come in.  
 KM: They come, yeah?  
 MQ: Right.  
 AH: They can snell that too.  
 KM: That's right and none of the bad fish or the bad *manō* or *kākū*, don't come in yeah?  
 MQ/AH: No.  
 AH: The *manō* don't bother, they stay out.  
 KM: Auntie was saying earlier, that's like 'ōhana, that *manō*?  
 MQ/AH: Yeah.  
 AH: That *manō* is our family. When our boat went down, they no come by us they all stayed away. Like standing guard.  
 KM: -Just like *kia'i*, guardian, just watch.  
 AH: They no bother they watch, but she was going out with the sharks following.  
 MQ: Yeah. Because the boat was...and we were going out and all my brother them were all under the boat.  
 AH: Under the boat, under the water.  
 KM: And what?  
 MQ: And my dad and my uncle...you know my dad and all their brothers and cousins, they were all drunk. [chuckling]  
 KM: 'Auwē!  
 AH: That's why my uncle Kanakamaika'i was very upset.  
 MQ: But my uncle is the one?  
 KM: Kanakamaika'i?  
 MQ: Yeah.  
 AH: You know we understand when my uncle talk Hawaiian, "no *inu*."  
 KM: 'Ae.  
 MQ/AH: Yeah.  
 AH: Because we were way out already, we were just about to turn to come in...

MQ: Because that boat was *kapu*, in Hawaiian those days, the make *kapu*.

KM: That's right and when they make that kind *kapu*, hard yeah?

AH: Yeah.

MQ: And you know why, that boat is *kapu* because that's their good luck boat. That's what brings in their money, they get their food and their living it.

AH: And the family?

MQ: My dad and my other uncle them nevah like listen, they did their own way.

KM: You know why they *ma'a* to the *haole* boat *Humu'ula*, they only do what they like, yeah?

AH: Yeah.

KM: But on this ...

MQ: No, they like act macho man! [chuckling]

Group: [chuckling]

MQ: And when the boat went *huli*, everything went *huli*!

AH: Everything lost.

KM: And what, mama no like *pa'i* him? [chuckles]

MQ: No. They don't know what to do, he was so nervous.

AH: She was diving down the ocean for the babies. Because when she went grab my brother he only had his diaper. His clothes were all gone and he was sleeping. When mama brought him up he was asleep. But we were looking for her, she was way out.

KM: *Mahalo ke Akua*, yeah?

AH: Amen!

MQ: We were so small and I was hanging on to...I knew I was hanging on to something.

AH: They were looking, and then I told mama, "Ma, ma, ma!" [pointing out to sea] I was looking at my sister going out, and the wave was taking her.

KM: 'Auwē!

MQ: No matter how 'ona my father and my uncle them can be as soon as the boat went *huli* they all came sober. [laughing]

Group: [laughing]

MQ: They woke up fast. The only voice you could hear is my mother.

AH: Yeah.

MQ: Cussing and swear at them and they all diving in the water looking for this and looking for that.

AH: And uncle Kanakamaika'i only sit down and he look and he shake his head

because he was scared because we were mostly little babies.

MQ: We were all young kids, just babies [chuckling].

AH: *Tūtū* lady had three in the diaper. It was uncle Jerry, uncle Ben and me.

KM: So you guys was young?

MQ: We were all young and my sisters and brothers.

KM: Now you folks, when uncle and aunty, and mama them would go out *lawai'a*, the men would go out the deep sea fishing?

MQ: Out in the deep sea.

AH: Yeah.

KM: Did the women go fish some too?

AH: No. They would go make the kind *ina*, *wana* like that.

KM: 'Ohi limu?

AH: Yeah.

MQ: Mostly their job is to stay home and get all the food and everything prepared.

AH: Food ready.

MQ: And take care of us because we were small kids running around like idiots. [shaking her head]

KM: [chuckles]

AH: But we used to do more swimming [smiling].

MQ: Yeah.

KM: When you prepare food you said sometimes *laiki* came down, flour like that?

MQ: Oh, yeah.

KM: Did you folks make *poi*, *poi 'uala*, *kalo*?

MQ/AH: Yeah.

MQ: Daddy used to go and get the taro up in the garden.

KM: *Mauka*?

AH: Uh-hmm.

MQ: Because the family planted the taro up on this side and when they come down they bring the taro, the rice and whatever [gesturing *mauka* of Māmalahoa Highway].

AH: Yeah. Uncle Kanakamaika'i.

MQ: And when they go home, they go home with all the fish.

KM: You know where the *mauka* house, Honokōhau is?

MQ/AH: Yeah.

KM: That was *tūtū* Kalua's old land from 1866. Is that where they planted their taro?

AH: Yeah, right on the side of the house.

MQ: Yeah.

KM: The *mauka* house area?

MQ/AH: Yes.

KM: How about the *'uala* and stuff was it more *makai*? Closer to your *makai* house or was everything...?

MQ: No, up, up.

AH: Up towards the mountain.

MQ: By the house but a little bit more up.

KM: Oh, okay. Has good *'āina* there yeah?

MQ: Yeah.

AH: We had coffee land and grapes.

KM: Oh, wow!

MQ: Yeah, they had all.

AH: All that.

MQ: Our own vegetables.

AH: Mountain apples.

MQ: *'Ulu*.

AH: *'Ulu*, everything we didn't have to worry.

KM: Everything you need?

AH: Yeah.

KM: I'm going to come back to this just for a moment. Aunty Pua, remember when we were talking earlier, were there some planting areas lower, close to the ocean? Where the pineapple or was it all up by the *mauka* house?

AH: No, some was Honokōhau, down *kai*.

MQ: Okay.

KM: So you did have some *makai* also, as well as the *mauka*?

AH: Yeah. You know where we used to go...where we went to the restaurant [Sam Choy's Restaurant in the Kaloko Industrial Park] right around there. In that kind of area.

KM: So it's about within three quarters of a mile, half a mile of the ocean?

AH: Yeah, cause never had road before they just had trail.

KM: No. It was *ala hele* and you go *mauka-makai*.

AH: All our uncles go check their vegetables.

KM: 'Ae.  
 AH: No need water.  
 KM: No need, what you said *kēhau*, night time the moisture comes?  
 AH: Night time, moisture.  
 MQ: Right.  
 KM: So they *pulu*, they *kīpulu*, put mulch like that?  
 MQ/AH: Yeah.  
 KM: Oh, *na 'auao* eh? *Na 'auao nā kūpuna!*  
 MQ/AH: Yes.  
 AH: We didn't have to go to the store to buy all the vegetables.  
 KM: And mama and aunty them they *'ohi limu*, *hā'uke'uke*, *wana*, *ina*?  
 MQ/AH: Right.  
 AH: Crab.  
 KM: How about when papa, grandpa and uncle them would go out to get their *'ōpelu* like that? You said that they used *pala'ai*?  
 AH: Yeah.  
 KM: How about the *'ōpae*, *'ōpae 'ula*?  
 MQ/AH: Yeah.  
 MQ: The red one.  
 AH: Oh yeah, we get that one!  
 KM: Where did your *'ōpae* come from?  
 AH: Only us get from up there.  
 MQ: From up there by the pond.  
 AH: Honokōhau.  
 KM: By the house, or by the pond?  
 AH: No, it's way inside you know where the graveyard stay?  
 KM: Yes, yes okay.  
 AH: Right down below.  
 KM: I'm going to open up another map...  
 AH: I think supposed to have that in there.  
 KM: This map now is from the 1961 archaeological study [Emory and Soehren 1961:2, enlarged to 174%], now generally this is 'Ai'opio fishpond here, okay?  
 AH: Uh-hmm.  
 KM: Here's the *heiau*. Do you folks remember hearing about that *heiau*?



Group: [pauses - thinking]

KM: Auntie Makapini said above your folks house you folks, I think were living right in about here [Site 6].

AH: Yeah, inside there.

KM: Mid-way between the two fishponds?

AH: Uh-hmm.

KM: See this one here [Site 14], auntie Makapini said, this *heiau*, that's the only one that she heard the name of. She called it Halekūō.

AH: ...My great-grandfather's house was by here. He was buried under that. ...Somebody turned the house over, so my dad them went paint 'em red a couple of houses like that. And *tūtū* man and *tūtū* lady is buried right there.

IH: Ma, that's the one, on top of the lava flow?

AH: Yeah, yeah.

KM: This one here [Site 26]?

AH/IH: Yeah.

KM: Okay, I'm just trying to think now. By your recollection if this is the fishpond here, where did you folks go and get your '*ōpae 'ula*'?

AH: Over there, right over there [pointing to the upland side of the pond, 'Aimakapā].

KM: Right above the pond?

MQ/AH: Yeah.

KM: That's right, had a pond?

MQ: Where the grave is, and you go down.

AH: Right down from the grave.

KM: Okay.

AH: Because this thing disappears, nobody can see it, only us.

KM: The '*ōpae*'?

MQ: Uh-hmm.

AH: Yeah, the '*ōpae*' disappear, when strangers go over there they go away.

KM: Oh.

MQ: Yeah.

AH: Only us can see 'em. Then when our dad and our uncles go and get them, they all come out.

KM: Hmm. Just above this *heiau* over [Site 1] here there's a pond also, and uncle Joe Kahananui...

MQ/AH: Uh-hmm.

KM: Spoke about that there's a pond by Alulā Bay, where they would get 'ōpae too. I guess off of the side of here?

MQ/AH: Yeah, right.

AH: Over there get too.

KM: Amazing, yeah!

AH: But the one that's close to the pond, it's *kapu* just like nobody knew that over there get.

KM: So that was for 'ohana?

AH: Yeah. When the 'ōpae come out, the 'ōpae 'ula'ula yeah?

KM: 'Ae, 'ōpae 'ula.

AH: Yeah.

KM: Tiny red shrimp?

MQ/AH: Yeah.

AH: When that thing come out only us can see, but when somebody else is around they disappear.

MQ/AH: Yeah.

KM: You know what's amazing too, when you folks go out *lawai'a*, when uncle them would go out and they make the 'ōpae for their bait...

AH: Yeah, they would mix 'em up with the pumpkin.

KM: 'Ae, with the pumpkin, okay. You know when they *pūlehu* or *kō'ala* the 'ōpelu like that did you folks eat the *ōpū* too?

MQ: Yes!

AH: Oh yes [chuckling] we got to eat the whole thing. From the head to the tail.

KM: Get the *pala'ai* and the 'ōpae inside, 'ono, I was told.

AH: Yeah, 'ono. Our time when our aunty them cook everything we cannot go with them.

KM: You didn't touch?

AH: Only eat.

MQ: Because we were young kids.

AH: Even if we were teenagers we cannot be there when they stay cooking.

KM: Amazing!

MQ/AH: Yeah.

KM: Did uncle them, do anything with this smaller 'Ai'opio Fishpond that you remember? Were there 'anae or awa?

MQ/AH: Yeah.

AH: Had all kinds of fish.

MQ: They had *awa*, they had mullet and they had that red '*ōpae*.

AH: And they had the big kind '*ōpae*. We go underneath the grass and grab, yeah?

KM: '*Ono*, ah?

MQ: Yeah, we used to cook 'em right outside of the pond [chuckling].

KM: Did they call it '*ōpae lōlō*?

MQ: Yeah, something like '*ōpae lōlō*. But that was the big, big kind.

KM: More big?

AH: Big kind '*ōpae*.

MQ: Yeah.

AH: We used to go grab them with the *limu*.

KM: '*Ae*.

AH: Every time when we go swimming or my older sister them were washing clothes, yeah sis?

MQ: Uh-hmm.

KM: And then we go and do that.

KM: That's amazing!

AH: Yeah. We used to be rich over there.

KM: The main houses, the three houses were they all close together in one area?

AH: It's close together, it's in a stone wall.

KM: A walled area?

MQ: Yeah, they made a wall. And that house was built...only the three house are built.

AH: Yeah, right in there.

KM: And you folks said when you came home the church had been taken away already?

MQ: Yeah.

AH: No more.

KM: No more the church? I'll give you a picture of the church, you'll really like seeing that.

AH: How wonderful!

KM: Did uncle them, uncle Kanakamaika'i and anyone use the big Honokōhau fishpond? You know the Honokōhau 1, get the other fishpond over here yeah?

AH: Yeah. My other aunty the one gave me my name...

MQ: That's the one in Kaloko, I think.

AH: Yeah, the Kaloko Pond.

KM: Well, here from Kaloko... [pointing to locations on map] Kaloko is all the way over here. See actually there's three, there's the small 'Ai'opio Pond, by Maliu Point. This is where you folks came, when the canoe came and what you were saying and the canoe went *huli*. Somewhere over here?

AH: Right outside?

KM: Yeah, outside this point. One pond, and here's the 'Aimakapā pond. The big Honokōhau Pond here and then get the Kaloko Pond further down.

IH: Is this the one where *tūtū* man got buried on top?

KM: Yes, *mauka* here.

AH: Oh, that's the one down.

KM: This is the one, the big one.

IH: Yeah.

AH: Yeah.

MQ: Yeah, the place we go swimming and wash clothes that's the one.

AH: They get brackish water over there.

KM: That's right.

MQ: Yeah.

KM: In fact off on the side over here, see this here this is the cairns, the piles of stones?

AH: Uh-hmm.

KM: The stone mounds that have the spring inside?

IH: The 'au'au place?

KM: Yes.

AH: That's where the Queen used to bathe. You know if you get your *ma'i wahine* and you go inside there the thing turn red. You cannot!

MQ: Very particular.

AH: *Kapu*.

KM: *Kapu*, 'ae. Did you hear the name Kahinihini'ula?

MQ/AH: [thinking]

KM: There was an old man Kihe, *tūtū* Kihe passed away in 1929. But he was a prolific writer in the Hawaiian newspaper, *Ka Hōkū O Hawai'i*. I've translated his *mo'olelo*, see his *kūkū* was Kuapahoa of Kaloko.

AH: That's right.

KM: Oh, you remember. Kuapahoa and Kihe. That's how he knew the stories of these fishponds here. He said that the name of this pond was Kahinihini'ula but... [End of Side A; begin Side B] ...Do you remember hearing that name you think, or

not?

AH: I heard about something like that and the daughter is the one that gave me the name, his daughter.

KM: Oh!

AH: Her name was Puakalehua [Puakalehua Kalua] and when they found out that my mom had two girls...get Momi. Her name is, you get your Hawaiian name?

KM: Leimomi?

AH: Leimomi, okay. My name is Puakalehua.

KM: Beautiful, Puakalehua and Leimomi.

AH: Yeah.

KM: So you folks as children, would walk all along here?

AH: All over.

KM: Did uncle them take care...and by the way since you said this and this is important. The *'ilina*, the graves?

MQ/AH: Yeah.

KM: So, are the graves of your *kūpuna* important to you?

MQ/AH: It is very, very important.

KM: Who do you know of your *'ohana*, who are you told is buried here at Honokōhau?

AH: My great-grandparents.

KM: Your great-grandparents. so is this Kalua *mā*, Kuakahela?

AH: Kuakahela and my grandma, they were very close.

KM: 'Ae, so Pua Kalua, Kuakahela?

AH: Yeah.

KM: And this is *mauka* here [pointing to Site 26]?

AH: All our aunties.

MQ: And Keola's.

KM: Keola?

AH: Aunty Keola.

MQ: Tūtū Keola.

AH: Tūtū Keola was buried there too.

KM: Isaac, do you know this stone ramp down here that they say might be *hōlua*?

IH: Right. I heard it might be a drying area

KM: Actually something else.

IH: A drying...

KM: A drying area. That's even what the old man James Greenwell said.

IH: Yeah.

KM: He said you look at this, he said he doesn't think it's a *hōlua*. [Site 25]

AH: It is!

KM: He was told that it was a drying kind of an area.

IH: Yeah.

AH: No, that's where the king used to slide down.

KM: You think so? You heard that?

AH: Yes, my mom used to tell us.

KM: Oh, okay.

AH: Used to tell from up there, used to slide down to the ocean.

KM: So, this is *mauka* of the fishpond?

MQ/AH: Yeah.

KM: The graves that we're talking about are *mauka* of here, right?

GROUP: Right.

AH: Right on the side.

KM: That's right. *tūtū* Keola, *kūkū* Kuakahela and Pua Kalua *mā*?

MQ/AH: Uh-hmm.

KM: Does the name Kekoanui ring a bell with you as '*ohana*? Kekoanui or Koanui?

MQ: [thinking] Sounds familiar to me.

AH: Yeah, it does sound familiar.

KM: You know what, if I may share with you in the history. When Greenwell purchased Honokōhau, big Honokōhau... When Greenwell purchased Honokōhau nui in 1876, his overseer, the man that he hired to oversee the land for him was, Kekoanui. Kekoanui was from the Kealakehe area.

AH: Yeah, he lived in here [pointing to area of coastal houses].

KM: That's right, he lived *makai*. In fact in this area here according to the old records.

AH: I wonder if uncle Pali, if that is his last name?

KM: Pali, oh.

AH: Uncle Pali's last name because uncle Pali was living right down in here.  
[later in conversation, it was recalled that Pali's last name was Ka'awa (Pali Ka'awa).]

KM: The houses are over here by you folks?

AH: Yeah, he was right on the side of us. Not inside the wall, but outside the wall.

MQ: Yeah, because he had his own house.

AH: He had his own house right close, got to be Uncle Pali.

KM: 'Ae. Because they said had one *pā kao* also like one corral for...

AH: Yeah, yeah, goats and horses.

MQ: Right.

KM: Did you folks *hānai pu'a* down there too?

MQ/AH: Yeah.

AH: Yeah, right outside there.

MQ: My daddy them used to raise pigs, donkeys.

AH: The donkeys used to run wild.

MQ: And goats.

AH: Even the horses too.

KM: And that donkey, is that how you folks go *ala hele*, go *mauka*?

AH: No, we walk. Those were wild.

KM: That's why you guys strong yet! You walk feet.

MQ: We had donkey but it was like our pet.

AH: Yeah, they were our babies.

KM: You no make *kaula'i*?

Group: [chuckling]

MQ: No.

AH: Oh yes we did, you remember? Mama them used to make jerk meat.

MQ: Yeah, but they never kill their pet.

AH: Yeah, that wasn't from our area.

IH: Heard that's the best. [chuckling]

MQ/AH: Yeah.

KM: 'Ono?

MQ/AH: Yeah.

KM: That's what all the *kūkū* say, "Oh the *kēkake*, 'ono!"

MQ/AH: Yes.

AH: And they was tame too, the donkeys. Used to come every time by our place and then the *kiawe*'s we used to pick that up and put 'em all up.

KM: And you *hānai kiawe* like that?

MQ/AH: Yeah.

MQ: Get plenty *kiawe* tree, the seed all on the ground they eat that.

AH: Our place in Honokōhau is all like that [gestures with her hands, fingers intertwining].

KM: All *kiawe*, thick?

AH: All thick.

KM: Matted up, all?

AH: Yeah. That's why the brother when he came down Honokōhau with me he said "You know mom, we cannot go on the other side [chuckling]." I said, why and he said the trees is all like that," [gesturing] holding hands.

KM: All intertwining and holding hands?

MQ/AH: Yeah.

AH: He said, I think grandpa don't like nobody in there.

MQ: Yeah, because they used to have that kind hippie people.

AH: Yeah all in there.

KM: I know they go all '*ōlohelohe*, all naked kind.

MQ/AH: Yeah.

MQ: Naked and they just go dodo here and there [shaking her head].

KM: *Hana lepo!*

AH: *Pilau* all over.

MQ: And right near the ocean.

KM: No good yeah?

MQ/AH: Yeah.

KM: When you folks were young, how did you approach the ocean? Did you *hana 'ino*, you *aloha*?

MQ: You pray first.

KM: You pray first?

AH: Yeah.

KM: So you *aloha*. And when you go fishing, what was your practice? You take everything, everything, or you take...?

AH: Oh no, no, you only take so much.

KM: And what you can use?

AH: And what you can use that's all we do.

KM: And share?

AH: We used to go surround too, when we were babies.

MQ: Yeah. We make our own *imu* in the water.

AH: Yeah.



MQ: We build our own.

KM: Fish house?

MQ: *Manini* especially.

KM: *Hinālea*?

AH: Uh-hmm. Small kind, we dry 'em and eat.

MQ: They're running around that *imu* and we throw the net and then we knock down all the rock. The *manini* get stuck all in there. [smiling]

AH: Stuck in there.

MQ: All stuck in the net.

KM: Wonderful! And so you *kaula* 'i that?

MQ/AH: Yeah.

KM: E, where did you folks *pa'akai* come from?

AH: From the ocean.

KM: Has some salt beds down there yeah [Site 3]?

MQ/AH: Yeah.

KM: Were you folks still making *pa'akai* then? You bring *halihali wai* and you make *pa'akai* up there?

MQ/AH: Yeah.

MQ: Some right down there by the ocean.

AH: Yeah, right by the *papa*.

KM: *Kāheka*?

MQ/AH: Yeah.

MQ: Right in there you go, when we get up in the morning we eat our breakfast and everything. Then we go down there. And oh my God, there's all the salt on the stone.

KM: And that *pa'akai* is good yeah?

AH: The best.

MQ: Yeah.

KM: You *kaula* 'i the *manini*?

MQ: Right.

KM: Your *ōpelu* what you *kākā* everything like that?

MQ/AH: Yeah.

KM: *Kāpī*, *kākā* and clean up everything?

MQ/AH: Yeah.

AH: [chuckling] And when we get *aku* and stuff like that I eat even the eyeball [laughing]. My mom tell me... 'cause my sister them all big.

KM: She tell *kua'āina*?

AH: Yeah. She said, leave that alone, we going sell that. I say, "Okay ma." [laughing], I stay digging 'um.

Group: [chuckling]

IH: Ma, you remember how they used to go catch the *aku*? They go paddle or they sail or they go out with bait?

MQ: Just go, just like we go make *'ōpelu*.

IH: With the bait?

MQ: Yeah.

KM: So you go out, *hoe wa'a*?

MQ: They throw the bait and they throw the net down.

AH: Yeah, they no use fish pole.

MQ: No.

KM: So the *i'a* rise up?

MQ/AH: Yeah.

KM: She come up for the bait. Amazing! *Na'auao*!

AH: Yeah, she come up. Because when they throw the whole thing, the bait outside with the pumpkin and the *'ōpae* they all float and then the fish come up and the net stay underneath.

MQ: Yeah, they just pull the net.

AH: Pull all the net, the boat all surround 'em.

KM: Even the *aku* like that?

AH: Everything!

KM: Amazing! Good net makers these guys had to be?

AH: Yeah, *tūtū* and them and uncle Kanakamaika'i always made net.

MQ: They good fisherman.

KM: That's what I was told.

AH: And they don't scream at us, we'd never hear them screaming at us, even our parents.

KM: Eh no need yeah, all they need do is look. ah?

AH: Look at us [chuckling] yeah.

KM: You know already.

Group: [chuckling]

AH: Like my daddy he was strict on the table because my little brother used to cry, he's hungry. He used to do this [sound] with the broom, yeah?

KM: 'Auwē!

MQ: And we all turn over, but we got to sit still. That's how Hawaiians were you going eat you just be quiet but he was a baby he didn't know.

KM: They don't know.

AH: You know I can say, it was a beautiful life. We were free we never had no...

MQ: Strife.

AH: You know trouble with neighbors.

KM: Stress, all those things, strife.

MQ/AH: Yeah.

KM: Because you folks work as a family?

MQ/AH: Yeah.

KM: You live with the land.

MQ/AH: Yeah.

KM: And this exercise that you had all the time you go *mauka-makai*? And aunty Momi, you said that you had go walk this trail to go to Kailua?

MQ/AH: Yeah.

KM: To go to school even?

AH: And aunty Hannah them used to walk to go to Kohanaiki to go school.

KM: Kohanaiki walk the trail, go up?

MQ/AH: Yeah, right.

KM: Go Kohanaiki go Kalaoa School?

MQ/AH: Yeah.

KM: And then later you said...when did you folks leave *makai* then, about?

AH: Honokōhau.

KM: Try to think about the year because then you said later you went to school *mauka* at Honokōhau School?

AH: Yeah.

MQ: Right. Honokōhau and then we moved to Hōlualoa.

KM: Okay.

MQ: Because my dad have to work on the ranch. Not my...

AH: Step-father.

KM: Oh, so mama remarried?

MQ/AH: Yeah.

KM: What is your step-fathers name?

MQ: Theodore Hakoba.

KM: Was he Japanese or *hapa*?

AH: Filipino. Very nice man.

KM: He *aloha* you folks?

MQ/AH: Yeah.

KM: Good. About what year did you leave *makai*, Honokōhau?

MQ: We were all small.

AH: Yeah.

MQ: I know I was born in 1927, probably in the late '30s.

KM: You were born in Honolulu?

AH: Yeah.

KM: You were born in Honolulu, maybe you were three years old and sister was two. Because you said you were still in *kaiapa*, diapers like that?

MQ/AH: Yeah.

KM: I would like to say and I have the transcript for you, from when my wife's *tūtū* sat down... Now this is in 1962. She sat down with uncle Kanaka Punihaole.

AH: Oh, yeah uncle Kanaka!

KM: And aunty Makapini and uncle Joe Kahananui. Aunty Makapini said that, and she judged it by when her mama died.

AH: Oh *tūtū* Paekalani, she's such a beautiful woman.

KM: You remember her?

MQ: Yeah, because she took care of us too.

AH: She took care because our parents had to all go out to the ocean. *Tūtū* used to take care of us.

MQ: Yeah, Paekalani.

AH: Even up at Honokōhau she took care of us.

KM: Aunty Makapini says, that it was about 1940 that they moved *mauka*. Did you folks leave before them then?

MQ/AH: Yeah.

AH: We left.

KM: So they were still *makai*?

AH: They were still down.

KM: But you folks already moved *mauka*?

AH: Yeah.

MQ: We were living on the ranch.

AH: Our step-father had a job.

KM: Okay, that explains it.

AH: All my younger life, I had to leave my sisters and my brothers.

KM: You left them?

AH: I left them and I went to Waimea with my uncle and my aunty. My dad and my mom...

KM: Where did you go, Waimea?

AH: Waimea, yeah.

KM: And who was your uncle?

AH: My uncle Robert and aunty Kakū.

KM: What was uncle Robert's last name?

MQ: Simeona, that was my mother's youngest brother. My mother had twins, uncle Henry and uncle Robert. But uncle Robert was the youngest of all them.

AH: So I was mostly raised there.

KM: At Waimea. But you would come home?

AH: Yeah.

KM: But *tita* stayed more at Honokōhau?

AH: Yeah.

KM: You stayed and would go *makai* like that?

MQ: Yeah.

AH: But I missed all that 'cause I was pulled away from the family.

MQ: But when we were young, we were sort of like given away (*hānai*).

KM: 'Ae.

MQ: ...so I was staying with my godfather them. My sister was staying with my aunty and uncle and my other sister was staying with my other uncle they called George... [thinking] The one who lived at Hōlualoa. I forget their last name...

AH: Hōlualoa or Kalaoa?

MQ: Hōlualoa, the one that had all the daughters, Hattie and Sarah...

AH: Up the mountain.

MQ: Uncle George...something. But they were family, that was all my mother's cousins.

AH: Yeah.

MQ: We were all family.

AH: And he had a big family. When they make the Hawaiian food boy, 'ono!

MQ: Yeah, they plant their own taro, they plant their own vegetables.

KM: Wonderful. So you folks were always using these trails going across to Kailua?

MQ/AH: Yeah.

KM: Or you come up *mauka* through Honokōhau go up Kohanaiki?

MQ: Yes.

KM: Or come along the ocean, come to Kaloko? Was anyone living in Kaloko at that time?

AH: Only one of our aunties, the one gave me my name.

KM: You think so? Puakalehua?

AH: Puakalehua.

KM: She was living at Kaloko at that time?

AH: Yeah, she was living there.

KM: Do you remember uncle Punihaole, uncle Lowell?

MQ/AH: Yeah, yeah.

KM: They were living *mauka*?

AH: Yeah, up Honokōhau.

KM: His wife...

AH: Aunt Mary.

MQ: The one get all the hand like that. She was born, her hand was crooked.

AH: Yeah, aunty was born like that.

KM: Oh.

AH: And she's fair.

MQ: She's a very clean lady.

KM: Sweet lady, her voice. I'll make the copy of the tape for you, you'll hear her voice in 1962.

AH: Soft you know, aunty's voice.

KM: Beautiful. Aunt Mary's papa was Peahi, Kapae Peahi, yeah?

MQ: Yeah.

KM: Do you remember that Kapae Peahi? Their 'āina was just on the side...

AH: Right across the road.

KM: That's right, so not far from you folks?

MQ: Yeah.

KM: By the Kealakehe, Honokōhau boundary, they were right there?

MQ/AH: Yeah, yeah.

AH: [speaking to Momi] That's why I was telling him maybe that's one of our family because we was living right up by the grave.

KM: 'Ae. Because this is what we were told, in fact, in some of the *mo'okūauhau* that uncle Kanaka Punihaole shared...

AH: Uncle, yeah.

KM: ...and how the *mo'okūauhau* comes down, Kapae Peahi, Kalua, Kuakahela, Punihaole. Are all related by marriage...

AH: Yeah.

KM: They all came together tied to Kalua, yeah?

AH: Yeah.

KM: Now *kala mai* and I'm going to come back to the *ilina* here because we need to take care of this. There are *ilina* in this area here and your '*ohana*, these are your *kūpuna*. In fact you have a brother or an uncle? Who else is down here?

AH: My brothers.

KM: Buried down here too?

MQ/AH: Yeah.

KM: Okay. Who are the brother's that are buried there?

AH: Brother Pali and Napoleon.

KM: They're buried *makai* here?

AH: Yeah, right on the other side of *tūtū* man.

KM: Okay. So *tūtū* man, this is Tūtū Kuakahela or...?

AH: Yeah.

KM: And then Pali and Napoleon.

AH: Napoleon.

KM: They were young, these two?

AH: Young boys, our brother Napoleon, he wasn't one year old.

MQ: No more one year.

KM: Was he the baby?

MQ/AH: Yeah.

KM: He's the one went go down first when the canoe went *huli*?

AH: No, no was Brother Ben.

MQ: He wasn't born yet.

KM: Was Ben. Oh, so actually Pali or Napoleon were born here at Honokōhau, *makai*?

MQ/AH: Yeah.

AH: See my mom and her family was still living in Honokōhau before she came to Honolulu and that's why she had brother Pali. He was born there at Honokōhau.

KM: Okay. Isaac, you may be a little bit more familiar with this. There's one grave that is W.P. Kahale?

IH: Uh-hmm.

KM: Is that near your families graves or that's?

IH: Right, right in there.

KM: Do you remember who Kahale? Is that Pali, Kahale?

MQ: No, that's not Pali [it's Ka'awa]. I think that's my mama's family.

AH: Mama's side, yeah?

MQ: Either her uncle, I think.

AH: Yeah.

MQ: Kahale.

AH: [looking at the map] This is all the graveyard?

KM: This is the 'a'ā lava because the graves are out on the 'a'ā.

AH: Okay.

IH: This is the one looks like the *hōlua* slide.

AH: Yeah, the slide.

IH: Going be right by that circle, yeah [pointing to Site 26]?

AH: Yeah, because this is right by the graves.

KM: That's right.

IH: And the graves are...that *hale* [the grave shelter] is like a centralized area and the graves are all around and according to ma, her brothers are where those cement curbs are, on the surface. Right in that area.

AH: And they have a wall around the grave like concrete, cement.

KM: Yeah.

IH: Her aunty is on the Honokōhau iki side of the *hale*. Still get some of the 'ili around the border where it was opened up.

AH: Yeah, it was so beautiful before had all 'ili'ili all around, because the volcano never cover.

KM: Yeah.

AH: It went past, around our graves, around our house. Only thing the volcano went around.

KM: This big 'a'ā flow?

AH: Yeah.



KM: Are there other *ilina, makai* of here that you folks know of or remember hearing about?

AH: Get plenty but we don't know.

KM: You don't know? They are *po'e kahiko*?

MQ/AH: Yeah.

KM: Old *kūpuna* time?

AH: Yeah. All in here get graves too [pointing out areas], that's our aunty them.

KM: 'Ae, so in that Honokōhau iki area, below the trail then. It's really quite amazing when we look at this and we see *tūtū* Kalua's house in 1888, it's marked down there.

AH: Hmm.

KM: To see where you folks were living down here?

MQ/AH: Yeah.

MQ: I know who he meant when he tells *tūtū* Kalua...

AH: Yeah.

MQ: Pua Kalua.

KM: The papa.

MQ: Yeah, that's my mother's, father's brother.

AH: Very interesting.

KM: Aunty, while we were driving out sister was telling us the story about the *honu* out here.

AH: Turtle.

KM: Do you remember this name Alulā?

MQ/AH: Yeah, yeah!

KM: Now, unfortunately the harbor is built here. Honokōhau Harbor.

AH: Yeah, they went broke Daisy's place right across.

KM: Who was Daisy?

AH: The turtle.

KM: One *honu*?

AH: Yeah, big [gesturing width with hands]!

MQ: She used to carry us before.

KM: So she was big like three feet?

AH: She is, she is growing big I never knew that was her right by my feet when we went down Honokōhau last time with my other son.

KM: Do you think that Daisy was kind of 'aumakua, *kūpuna* kind or?

AH: She used to take care us.

KM: So she took care of you...?

MQ/AH: Yeah.

AH: And all the turtles, when I call Daisy all the babies come in.

KM: Amazing!

AH: Sometimes get five or ten of 'em come in.

KM: So when you were children this turtle, this *honu* was like your playmate?

MQ/AH: Yeah.

KM: So you go out here? You went swim with her out here at Alulā or did she come into...?

AH: She was outside because was *pa'a*, you know never have the opening. That's why when I went over there they had the big pier over there. I said, "What happened to Daisy?"

KM: So they took her house away then?

AH: Yeah. So she went go swim around and then come up to our place. And she had all her babies with her, so many. And the seals, the porpoise all coming in when I'm calling her.

KM: For real? The porpoise too?

IH: A few years ago, ma came over with the *'ohana* and the *'ohana hālau*, and ma went into the water and everybody was shocked when the *honu* and stuff started coming into her when she was standing in the water. Nobody could believe what was happening.

AH: Yeah, they were scared, they told me, "Grandma, grandma!"

IH: "Get out of there!"

AH: I said, "What happened?" Then they tell me, "All the turtles, look at all the turtles coming in." Was all around me.

KM: Just like family reunion?

AH: They know because I was calling Daisy.

KM: The mama, the *kūpuna*...

AH: Yeah. She was right by my feet because the water was about this deep [gesturing three feet]. I couldn't see her in the bottom get the *limu*...

MQ: Now she's talking about the land [at Honokōhau].

AH: Yeah.

MQ: Why did these things come up? All this time it was just like undercover, undercover.

AH: Yeah.

MQ: And all of a sudden now it's coming out. I want to know why?

KM: Some of it is because the laws have changed and people need to know the history of the land. More importantly now of course [pointing to map] see all of Kaloko, this Honokōhau has become the National Park is over here, right?

MQ/AH: Yeah.

KM: The park has a responsibility to care for so what we're doing now in talking story is helping gather information so that from time on they're going to know that this is your folks *kūpuna*.

AH: Uh-hmm.

KM: This is who you are?

AH: Yeah.

KM: And you've demonstrated in talking story today, the depth of this relationship.

MQ: Uh-hmm.

KM: And so it's important that we do this because your children, your *mo'opuna*, need to know. If the National Park here has become the steward of this land, they need to be stewards, *pono*. And they need to know what you feel... So what do you feel about the *'ilina* of your *kūpuna*? Got to respect them, or move them, or what?

AH: You got to respect.

KM: Leave it where it is?

AH: Leave it alone.

KM: The family, you folks may want to... Like you said, I guess, at one point some of them had perhaps been impacted by some dozing?

MQ/AH: Yeah.

KM: When they were making the visitor center area?

AH: Yeah, they made that, and get plenty bones.

IH: We're not sure if that was the *'ohana*, it might have been somebody else's *'ohana* but...

KM: Maybe more *kahiko* time.

AH/IH: Yeah.

KM: Because it's *mauka* yeah, closer to the old *ala loa*?

AH: Yeah.

IH: But no matter who's it was, we were really concerned about that being exposed.

KM: That's right that's *'ohana*.

IH: No respect to the *'ohana*.

KM: Yeah. It's important to take care.

AH: Yeah, we were all like family.

IH: No matter who's *'ohana* that is...

KM: That area is up here, near the trail?

AH/IH: Yeah.

AH: Because the grave is right down there.

KM: So you know of at least...it sounds like five or six 'ohana in this one area right here?

AH: The graves?

KM: Kūkū Kalua?

AH: Get more, all our aunties.

KM: Brothers, tūtū Keola?

AH: Tūtū Keola, that's her bones that were missing. I was crying, I was telling, "What happened to aunty's bones?" I was looking down in her grave, I couldn't find 'um.

KM: 'Auwē!

AH: Her head, I couldn't find the rest of her body only her uhā bone.

KM: But you said that you thought that happened?

AH: Before.

KM: People pot hunters and stuff?

AH: Yeah.

KM: That's one of the things too, if the Park Service knows this maybe...

AH: They got to stop.

KM: They can stop people. And there is, because this is federal land now, you get in there and you go hana 'ino...

AH: No good!

KM: ...these places like this you going get fined.

IH: That's right.

KM: They got to catch you, but you know you're going get fined.

AH: That's the first thing I said, "They not supposed to touch." Because that small house...

KM: Tell me about that small house again?

AH: That's my great-grandfather.

KM: So your great-grandfather's?

AH: Is buried under there.

KM: What was the house though? Was someone living there before?

AH: No, no it's just a tomb like.

KM: Oh, so pū'o'a.

AH: Yeah, covered.

KM: Okay, so *pū'o'a*.

AH: Was there for so many years. And it was there all the time when we were going back and forth. Nobody bothered, you know. And then this last time when we went back to Honokōhau. 'Cause it was all on the ground.

KM: 'Auwē!

IH: I remember twelve years ago I came over here for a family reunion we had here and ma pointed the [requested that the tape be turned off; tape back on]... The main thing I like make sure, is that the National Park people are going to take care...

AH: This area.

IH: ...of all the *kūpuna iwi* over there. They've got to know that we are 'ohana so we get some kind of a say in whatever they do over there with the *iwi*.

KM: And you've demonstrated your *mo'okūauhau* just in talking story which is beautiful, you know?

MQ/AH: Uh-hmm.

KM: And how you folks came home. To you it's important to take care?

AH: It is very, very important to us.

IH: I remember in 1987 when I came here for a family reunion the little *hale* we were speaking about, covering the grave used to be able to see the post that was holding up the roof and everything from the highway as you were driving by.

AH: The red roof.

IH: Looked like the bulldozed a berm up against the side there so now you can only see the roof of the *hale*.

AH: And we get plenty family buried there. They went cover 'em up.

KM: That's recent because your brother's? This has to be 1930's?

AH: Yeah. My brother's are way inside.

KM: Inside which way going *makai* or?

AH: More *makai* to the beach, it's right up by the hill.

KM: Behind the fishpond area?

AH: Yeah, right in the back up on the hill.

KM: Okay.

AH: And then get where the kings slide.

KM: There's a bluff, yeah?

AH: Yeah.

IH: The two brother's are right on the *makai* side of the *hale*.

AH: Yeah, right near the tomb.

IH: They made the concrete curbing around the grave sites.

AH: And somebody went...oh all the 'ili'ili, everything is all gone [shaking her head].

KM: Hmm. One other thing aunty...

MQ: Yeah.

KM: When you asked, "Why now?" This area of Honokōhau, [pointing to map] going *mauka*, Greenwell still has.

MQ: Uh-hmm.

KM: And so what I did, when I met your nephew in April this year. The first time we met and talked story. He told me about mama and you folks and I said, "Oh we should do this interview." Then later on, a couple of months ago, James Greenwell's son, Jimmy...

MQ: Uh-hmm.

KM: ...They are planning to do some development, kind of like where Sam Choy's restaurant and the business park is...

AH: Yeah, yeah.

MQ: Oh.

KM: *Mauka* of the highway, *mauka* of Ka'ahumanu.

MQ: Yes.

IH: Is that Lanihau Partners?

KM: Yes, Lanihau Partners. And so what my task to do was, to find people that are *kama'āina*...

MQ: Yes.

KM: ...that can remember this land. And you and sister have shared things like, "The trail was still used..."

AH: Yeah.

MQ: Uh-hmm.

KM: You folks would go *mauka-makai* like that.

MQ: Uh-hmm.

KM: And go out this way [pointing out the trail towards Kailua on the map].

MQ: Uh-hmm.

KM: So the idea is to go and talk story with the *kama'āina* so that they can...

MQ: Know what's what.

KM: Yes, know the history, and in case there is something there. See, one of the interesting things is that you folks were 'ohana all *makai* here.

AH: Yeah.

KM: One other thing is that when great *tūtū* Kalua in 1866, got this *'āina* [pointing out location of Kalua's Grant No. 3022 in the *'ili* of *'Elepaio*, Honokōhau iki] this is Pua Kalua's papa or maybe the grandfather.

AH: Yeah.

KM: The historic record says that one of the daughters was named Ma'a.

AH: Yeah.

KM: Kalua's daughter Ma'a worked with him and got the land, the *mauka* land.

AH: Hmm.

KM: This is Register Map 1280, when we look at Kalua's *'āina* here, this is it here. This is the *mauka* land, the house and where the *kalo* was grown.

AH: Uh-hmm.

KM: Right on the shore here, between Honokōhau 1 and 2, there is another trail that is marked on Kalua's grant map in 1866, marked, "Road to Beach." So this is probably how they went *mauka-makai*.

MQ/AH: Uh-hmm.

KM: Do you know the Spencer family?

AH: Yeah.

KM: The Spencers evidently owned Honokōhau 2

AH: They bought it?

KM: Yeah, now this was a long time ago.

AH: How come?

KM: Well see, this *'āina* here was awarded to Leleiōhōkū in the Māhele, in 1848.

MQ/AH: Uh-hmm.

KM: When Leleiōhōkū died, and his heir, Ke'elikolani, eventually sold the land... First they leased it to a guy by the name of McDougall. Later the land was sold to a man by the name of Bickerton [Richard]. Bickerton married a Spencer girl. This was in the 1880s. The Spencer girl then handed the land down through their family, and by 1940, Spencers and Frank Greenwell shared half-interest in Honokōhau 2.

AH: Okay.

KM: Which is why Greenwells had interest in both of these Honokōhau lands.

AH: How come the mom and the dad went ask me and my older sister, where we own? So they just looked at us like we didn't know. So I told them Honokōhau 2. And they were confused in there.

KM: Yes, it's because this grant that *tūtū* Kalua had [pointing to location on map], that's Honokōhau 2.

AH: Hmm.

KM: His 'āina is right on the boundary between Honokōhau 1 and 2, but it is actually in Honokōhau 2, according to the old surveys. So I guess they were trying to figure out for sure, who had what.

AH: Yeah. I remember that.

KM: So it was the old man Frank Greenwell?

AH: It was both, him and the wife. They were very nice people because they kind of grew up with my mom them.

KM: Hmm.

MQ: This Greenwell that you folks talk to now, is a new Greenwell?

KM: This is James. James is about 84, so he's a little older than you are. Do you remember the brothers, Robert...?

MQ: Uh-hmm.

KM: Radcliffe or Rally.

MQ: Uh-hmm.

KM: And James? Well Robert is gone now, but Rally and James are still alive, and they're in their mid 80s.

MQ: Oh.

KM: The younger boy, Jimmy, is the one who is sort of overseeing this *mauka* land and research process.

MQ: Uh-hmm.

KM: But you see, if we look at this old map [pointing to location on Register Map 1280]. See this road here [Māmalahoa Trail]?

MQ/AH: Yeah.

KM: Ka'ahumanu Road runs just *mauka* of there. So what they are looking at is all *mauka*.

AH: Uh-hmm.

KM: But it's still very interesting. You see this trail [pointing to the Honokōhau-Kohanaiki Trail] and how this 'a'ā flow comes down here?

Group: Uh-hmm.

KM: You can still see this trail that you folks used to walk up to...

AH: Kohanaiki, yes.

KM: You can still see it on the land, as well as the other trails that come across here and go to Kaloko, and then how they would take the trail from Kaloko...

AH: All go up.

KM: Yes, go straight up too.

MQ/AH: Yes.



AH: It goes straight up to the graves.

KM: Hmm. And had the church, then you go *mauka*.

AH: We never knew had the church. [speaking to Momi] When we went there, never had, yeah sis?

MQ: Yeah.

AH: Never had the church.

KM: Hmm.

AH: It was beautiful those days, everything was so calm.

MQ: And now, everything changed.

AH: Yeah, it's all different.

KM: But by recording some of these stories, recollections, we can help keep that memory too.

MQ: Uh-hmm.

AH: That's right.

KM: So you folks aloha this *'āina*, yeah?

AH: Yeah, because we grew up naturally there.

MQ: Yeah.

AH: We didn't grow up seeing all these things that's going on now.

MQ: Yeah.

AH: It was a beautiful place. We didn't want to leave, but because we were little, my mom said we had to go. But I remember I was talking to my youngest brother, I said, "Now where are we going, this is our home?"

KM: Hmm.

AH: And then we both sat down in the back of the house...

MQ: Are they going to have a case for the lands?

KM: Not that I know of.

MQ: You don't know? I see.

KM: Because what happened is, that the *makai* section is all gone...it is all in the National Park now,

AH: Yeah.

KM: So the real issue as I understand...and again, I'm on the an outside.

AH: Uh-hmm.

KM: Is how you folks can ensure that the *ilina* are taken care of.

AH: Uh-hmm.

KM: And another thing to take care of, like the *heiau*. One of the things that aunty

Makapini and uncle Joe Kahananui them said was, "Night time, *kani ka pahu!*"

AH: Yes.

KM: So sometimes you hear the *pahu* coming from the *heiau*.

AH: Yeah.

KM: You folks remember that, or did you see *huaka'i pō*?

MQ: Yeah.

AH: We used to, and they used to walk at night, across.

MQ: Yeah.

AH: They come from Kailua, go up along the trail, night time. We used to see them walking, the lantern. To the graves and then they go down that side and stand outside on top. And the lantern in their hands.

KM: Hmm, amazing those times, yeah.

AH: Yeah.

KM: So you folks would see the *huaka'i* like that?

AH: Yeah, I remember.

MQ: At night.

KM: [speaking to aunty Momi] I know, you're getting tired.

MQ: Yeah.

AH: Yeah, she has to go rest.

KM: I'm so sorry.

IH: The land, we may never ever get the land back, but we can protect the graves.

KM: Yes, you folks are a part of the land.

AH: Let me say something too. You know why they made it a park? We asked the Greenwells. And the Greenwells turned around and told my sister and I, "When you guys come back to Honokōhau, you can turn it over because that land is for you folks. You get your family." But now we hear that we can't do anything about that lands. The Greenwells told my sister and I, "Come back." They talk Hawaiian, the old man is smart.

MQ: Yeah.

KM: The old man Frank Greenwell was smart.

MQ: Is he still living?

KM: *Ua hala.*

MQ: Gone.

AH: The both of them, husband and wife talked together?

KM: Yes, both are gone. Those things, I don't know about.

AH: Yeah.

KM: But your son here said something very important. And you know your *piko* ties you back to your *'ohana*...

AH: Yeah.

KM: ...generation after generation.

AH: Right.

KM: And that *piko* that connects you all the way back to these *ilina* (graves)...

AH: Yeah.

KM: The stories of this land, are also what connect your *mo'opuna* to this land.

AH: That's right.

KM: And no one can ever take that away. So you folks, like Isaac and your daughters them, aunty Momi, all...

AH: Stick together.

KM: Yes, stick together. Can at least help to ensure that the respect is given.

AH: Yeah.

KM: And you know, maybe there is a way of talking with... I'm sure that if you talk with the Park Service... Who better to help steward and care for this land than the families who are descended from it?

AH: Yeah. That's why the Greenwells worked on the park. They said, "We'll put it in a park, and then when anything else... You know, when you folks grow older, come back."

IH: Mom made a request of me that she would like to be buried there when her time is *pau*.

AH: Yeah, I want to be buried at my brothers grave.

KM: Wonderful.

IH: That's something that I have to discuss with the Park Service after we settle all of this little difference that we have right now.

KM: Hmm. At some point, we should probably try to make arrangements to go out to the land. I know that aunty Momi, for you, it's very hard.

MQ: Yeah.

KM: But your *mana'o*...

AH: We can take pictures.

KM: Yes. We can go out to the land, *holoholo* easy, go look at some of these places and talk story a little bit again another time, about that. [speaking to aunty Momi] Maybe you can send your daughter or one of you *mo'o* that's interested in this.

MQ: Yes.

KM: So that your line can go out too.

AH: Yeah, I have my nephews.  
 IH: Maybe Samuel or somebody can come?  
 MQ: Yeah, Samuel. I think Sammy will come.  
 AH: Yeah.  
 MQ: Andrina said that she would like the brother to come because he's older than her. And he knows about land too.  
 AH: And not only that, they had some kind of *lū'au* down Honokōhau, by the park.  
 MQ: Oh.  
 KM: I know aunty, you're getting *luhi*. I want to say *mahalo nui iā 'olua, iā 'oukou*. If I made a mistake in talking, please *hui kala mai ia'u*.  
 MQ: I think it was good.  
 AH: This was good, at least we recorded it.  
 KM: I'll transcribe this interview almost verbatim, I'm going to send it back to you and we'll gather together again... If it's okay by-and-by, I will come back and bring this to you, so we can talk story. Maybe your daughter can come so that we can correct any mistakes like that.  
 MQ: Okay.  
 IH: Yeah.  
 KM: And the same thing with sister, just to talk a little bit, we come to Honolulu, I can meet here.  
 AH: Yeah.  
 KM: *Mahalo nui iā 'oukou, na ke Akua e ho'opōmaika'i iā 'oukou*.  
 MQ: Thank you.  
 KM: *Aloha*.  
 MQ: Yes.  
 IH: *Mahalo Kepā*. [end of interview]

**Personal Release of Oral History Interview Records:  
Honokōhau Oral History Study, District of Kona, Island of Hawai'i**

The interview referenced below was conducted by Kepā Maly (*Kumu Pono Associates*) as a part of a study of archival and historical documentary resources and cultural assessment study, prepared in conjunction with an Environmental Impact Statement - Land Use Boundary Amendment Application for Lanihau Partners, L.P.

Date of Recorded Interview: November 18, 1999  
(notes from discussion(s): December 1, 1999).

We, Agnes Puakalehua Nihi-Harp and Isaac Harp, participated in the above referenced oral history interview with Kepā Maly, and hereby give permission to Kepā Maly to include the released interview transcript in the study he is preparing (KPA Report HiHono33). This permission is granted, subject to any restrictions listed below:

(a) Quotes from the interview(s) may be used as a part of the final report on historic and cultural sites and practices in the Honokōhau study area, or reference may be made to the information in the interview(s). Copies of the interview records may be made available to appropriate review agencies.

Yes or no: Yes

(b) The released interview records may be referenced by Kepā Maly for scholarly publication.

Yes or no: Yes

(c) The released interview records may be housed in a library or historical Society collection for general public access.

Yes or no: Yes

(d) Restrictions:

Agnes Puakalehua Nihi-Harp  
Agnes Puakalehua Nihi-Harp (Interviewee)

Address: 1815 Kalani St., Apt. 1-4  
Honolulu, Hawaii 96819

Isaac Harp  
Isaac Harp (Interviewee)

Address: PMB 791, 843 Waihee St., F-5  
Lahaina, HI 96761

Kepā Maly  
Kepā Maly (Interviewer)

December 19, 1999  
Date of Release

**Agnes Puakalehua Nihi-Harp and Isaac Harp – Personal Release of Interview Records**

An Oral History Study:  
Honokōhau (at Kekaha) Kona, Hawai'i

Volume II :186

Kumu Pono Associates  
HiHono33 (090100)

**Personal Release of Oral History Interview Records:  
Honokōhau Oral History Study, District of Kona, Island of Hawai'i**

The interview referenced below was conducted by Kepā Maly (*Kumu Pono Associates*) as a part of a study of archival and historical documentary resources and cultural assessment study, prepared in conjunction with an Environmental Impact Statement - Land Use Boundary Amendment Application for Lanihau Partners, L.P.

Date of Recorded Interview: November 18, 1999  
(notes from discussion(s): Feb. 3, 2000 ).

I, Violet Leimomi Nihi-Quiddaoen, participated in the above referenced oral history interview with Agnes and Isaac Harp and Kepā Maly, and hereby give permission to Kepā Maly to include the released interview transcript in the study he is preparing (KPA Report HiHono33). This permission is granted, subject to any restrictions listed below:

(a) Quotes from the interview(s) may be used as a part of the final report on historic and cultural sites and practices in the Honokōhau study area, or reference may be made to the information in the interview(s). Copies of the interview records may be made available to appropriate review agencies.

Yes or no: \_\_\_\_\_

(b) The released interview records may be referenced by Kepā Maly for scholarly publication.

Yes or no: \_\_\_\_\_

(c) The released interview records may be housed in a library or historical Society collection for general public access.

Yes or no: \_\_\_\_\_

(d) Restrictions:

Violet Quiddaoen  
Violet Leimomi Nihi-Quiddaoen (Interviewee)

Address:  
c/o Andrina Uemoto  
P.O. Box 830  
Capt. Cook 96704

Kepā Maly  
Kepā Maly (Interviewer)  
Feb. 3, 2000  
Date of Release

**Violet Leimomi "Momi" Nihi-Quiddaoen – Personal Release of Interview Records**

**An Oral History Study:  
Honokōhau (at Kekaha) Kona, Hawai'i**

**Volume II :187**

**Kumu Pono Associates  
HiHono33 (090100)**

**George Kinoulou "Kino" Kahananui Sr.**  
*Oral History Interview – December 11<sup>th</sup> 1999 (with interview notes of , May 15, 2000) with Kepā Maly Kekaha (Honokōhau to Ka'ūpūlehu) Vicinity, North Kona, Hawai'i*

George Kinoulou Kahananui Sr. (uncle Kino) was born in 1925 at Hōlualoa, North Kona. His birth parents were James Ako Sr. and Lily K. Kanoholani-Ako, but at birth, he was given in the custom of *hānai* to relatives of his mother's (he is the older brother of Uncle Val Ako). Uncle Kino's *kahu hānai* (guardians or adoptive parents) were Joseph Kinoulou Kahananui and Haleaka Kahananui. He was raised in the land of Kalaoa, overlooking Kekaha. Being raised by the elder Kahananuis, uncle Kino's first language was Hawaiian. From his earliest days, he was hearing stories of the lands of Kekaha, and he traveled the entire region from the uplands to the shore, between Honokōhau and Ka'ūpūlehu.



*George Kinoulou Kahananui Sr.,  
on Hualālai; June 17, 2000*

While traveling the lands of Kekaha, as a youth in the 1920s and 1930s, uncle Kino, learned *mo'olelo* (traditions) of the land; the customs of the native tenants; and about many of the places and practices of the people of Kekaha. In this interview, he shares detailed descriptions of travel to the shore side village of Honokōhau iki, and the regular exchange (*kuapo*) of goods between the fishing families of Honokōhau and his *kahu hānai*. Uncle also shared what he knows of the families of Honokōhau and their relationships with one another. Uncle Kino's uncle, Joseph Kahananui (a participant in an oral history interview with M.K. Pukui in 1962; see this study), was also the son of Kupihē, one of the elder residents of Honokōhau iki. The elder Kahananui was a member of the Mokuaikai fishing Hui, which managed the ponds of Kaloko and Honokōhau, and fished the offshore fisheries of the area.

In addition to the detailed accounts of Honokōhau iki, uncle Kino recorded historical accounts for various lands of the Kekaha region. His first job was with Hu'ehu'e ranch (1941-1960), and within a few years, he was the ranch foreman. As a result, he continued to travel regularly between the fee- and lease-hold lands of the ranch from Kaloko to Ka'ūpūlehu. Thus, the interview includes important accounts for various lands of Kekaha (the primary Honokōhau narratives have been drawn to the beginning of the transcript), and

is an important contribution to the history of the community. (The interview was conducted in both Hawaiian and English; both are narratives given as released.)

In regards to the proposed Lanihau Partners project area, on the *kula* of Honokōhau, uncle Kino could not recall any specific activities or features which he learned of in his youth. He noted that the primary route of access in his youth, was via the *mauka-makai* trails of Kohanaiki and Kaloko, and then across the shore lands of Honokōhau nui. Uncle Kino's primary concerns about the project were:

- That the quality of the water of the fishponds, near shore, and deep sea fisheries be protected; and
- He expressed strong sentiments, that *ilina* (burials) be protected where they lay.

(begin interview transcript):

KM: ...*'Ae. O kēia palapala 'āina, o helu 2035. [pauses] Pehea kou mana'o, i kou ā 'ōpio, i kou wā hana me ka Hui, ua hele 'oe i kēia mau 'āina [pointing to Kekaha region on map]?*

KK: *'Ae.*

KM: *Kūki'o me Manini'ōwali...?*

KK: *'Ae.*

KM: *Awake'e?*

KK: *'Ae, pololei. 'Oia ke kumu au i 'ōlelo ai i kēia keiki, makemake i ka mo'olelo mai Honokōhau a i Ka'ūpūlehu. A mawaena o kēia po'e wahi a pau, ua hele au.*

KM: *Ua hele 'oe.*

KK: *No ka mea, pono au e hele, no ka mea i kama'āina au, a ka po'e malihini kama'ilio mai ia'u, hiki ia'u ke wehewehe mo'olelo.*

KM: *'Ae. Pehea kou mana'o o Kūki'o? Ua lohe paha 'oe i ke kumu e hea ai o Kūki'o?*

KK: *A'ole wau i lohe. Lohe no wau, he mo'olelo, akā a'ole na'e i wehewehe 'ia mai ia'u i ka mana'o o Kūki'o.*

KM: *'Ae.*

KK: *Pēlā no mea mai Kūki'o mai, mai 'oe i Awake'e, Makalawena, Māhi'ula [Mahai'ula], Kaulana, Awalua. Ka po'e kiei mai ke kai a hō'ea i ke kuahiwi.*

KM: *I kuahiwi. 'Oia ke ano o ke ahupua'a?*

KK: *Ahupua'a.*

KM: *Mai kai a i uka.*

KK: *Ke kuahiwi.*

KM: *A 'oki 'ia na Ka'ūpūlehu, me Kaloko paha, kekāhi...?*

KK: *A'ole. O Ka'ūpūlehu, ne'e mai 'oia a hō'ea i Hualālai. Pi'i kēia po'e ahupua'a, ho'oku'i ia lākou. A'ole hiki lākou ke mau a'e. Akā na'e, ka mo'olelo pololei, i ka*



*manawa a ke ali'i, nei mamake 'āina, lawe 'oe i kēia 'āina. He kanaka malo'elo'e 'oe ka holo māmā...*

KM: *Po'e kūkini?*

KK: *Kūkini. Holo 'oe a pēlā nō ke mana'o 'oi lākou, mau a'e 'ana ma'ō o Hualālai. A loa'a kēia kūkini o Keauhou. A holo kēia kūkini a hō'ea mai i Hilo, ma Kea'au, Puna.*

KM: *Hmm.*

KK: *O ka manawa o kēia po'e holo aku ai, ho'oku'i me kūkini, a pau mai nei o Keauhou. Pēlā ka mo'olelo. He mo'olelo li'ili'i wale nō, akā na'e, o ka ahupua'a, pololei 'oia no kēia po'e nānā i kēia palapala, he ho'oku'i 'ana me Ka'ūpūlehu.*

KM: *'Ae. Hoihoi!*

KK: *O kēia ka mo'olelo e pili 'ana kēlā. No ka mea, makemake ke ali'i i kēia wahi.*

KM: *Ka mo'olelo o nā palena o ka ahupua'a?*

KK: *Ahupua'a.*

KM: *Hmm. I kou wā li'ili'i, ua hele 'oe i kai i Honokōhau?*

KK: *'Ae.*

KM: *He aha ka hana?*

KK: *Hele wau me ko'u kahu hānai. Hele māua i kahakai, no ka mea, po'e o ke au mamua, po'e mahi'ai, lawe lākou i ka 'ai i kahakai. O ka po'e i kai, hā'awi i ka i'a. Hele māua no kēlā.*

KM: *'Ae, 'oia ke ano o ka noho 'ana a nā kahiko.*

KK: *Kēlā ka noho 'ana o kēlā mau lā.*

KM: *Hmm, maika'i. No laila, kekāhi po'e noho aia ma ka uka nei?*

KK: *'Ae.*

KM: *Kanu 'uala...?*

KK: *Kanu nā mea kanu like 'ole.*

KM: *'Ae, e like me kāu i wehewehe ma Pu'u Wa'awa'a. Ka mai'a...*

KK: *'Uala, mai'a, kalo.*

KM: *Nā mea like 'ole. Ua hele lākou, iho i kai a loa'a ka i'a?*

KK: *A ho'i mai. Kuapo. Kāhi manawa hā'awina lākou, hele mai 'ana i kēlā pule a'e, e ho'omākaukau ko lākou i'a malo'o. Ai kēlā mau lā, nui ka 'upena e.*

KM: *'Ae.*

KK: *Ua 'ike nei i Honokōhau, kēlā punawai, kēlā loko o Honokōhau li'ili'i, ai waho loa. A hele ma laila i Honokōhau, 'ike 'oe i ka lae. Mai kēlā lae, ka palena o kēlā.*

KM: *O ka loko i'a.*

KK: *Kēlā loko i'a.*

- KM: *Eia ma'ane'i* [pointing to location on map]... *Ua lohe paha 'oe i ka inoa, 'o 'Ai'opio?*
- KK: *'Ai'opio, 'ae.*
- KM: *'Oia ka inoa o kēlā loko i'a?*
- KK: *Mālia paha, a'ole wau i maopopo.*
- KM: *Ma kēia palapala 'āina o [Register Map] 1280, na J.S. Emerson... Eia o Honokōhau iki.*
- KK: *Little Honokōhau.*
- KM: *Eia ka loko i'a nō ho'i, o 'Ai'opio.*
- KK: *'Ae.*
- KM: *A mamua, he mau hale kānaka aia i kai, i kou wā li'ili'i?*
- KK: *'Ae.*
- KM: *'O wai ka inoa o kēlā mau 'ohana?*
- KK: *Ho'okāhi o nā po'e ma laila, o Pai.*
- KM: *Pai! I kou wā li'ili'i?*
- KK: *'Ae. A o Kanakamaika'i.*
- KM: *Kanakamaika'i.*
- KK: *O Kimiona, 'oia. Lākou. a o Kupihē.*
- KM: *Kupihē?*
- KK: *Kupihē. Kēia nā po'e kahiko o kēia wahi.*
- KM: *Kou 'ohana, Kahananui, ma ka 'ao'ao hānai... 'ohana hānai. He 'ohana me lākou i kai nei?*
- KK: *Kupihē. O kāna keiki, o Kahananui.*
- KM: *'Oia?*
- KK: *Lawe hānai 'oia, no ku'u kahu hānai, keiku'ana.*
- KM: *O!*
- KK: *He 'ohana.*
- KM: *'O Joe Kahananui?*
- KK: *'Ae, Joe Kahananui. That's Kupihē's son.*
- KM: *Oh.*
- KK: *Kahananui adopted Joe and raised him. So actually his name was Joe Kupihē. He was adopted by Kahananui so he came under Kahananui. It's just like with myself my name was actually George Ako.*
- KM: *'Ae.*
- KK: *That was my name but I was adopted by the Kahananui so what I did is I went*

and took my *hānai* name.

KM: 'Ae, *maopopo wau*. 'Oia ke 'ano o nā Hawai'i mamua.

KK: Yeah.

KM: *Lawe hānai, a kapa 'ia ka inoa o ka 'ohana hānai*.

KK: 'Ae.

KM: *Kekāhi 'ohana a'ole hiki iā lākou ke loa'a keiki. A inā nui nā keiki ma kekāhi 'ohana pili, hā'awi i hānai*.

KK: *Hā'awi. Pēlā no māua, 'o wau a me ku'u kaikuahine, Elizabeth Malu'ihī. Lawe hānai 'ia māua na Kahananui. A o ku'u kaikaina 'o Valentine, ma lalo 'oia o'u*.

KM: 'Ae.

KK: *A ma lalo iāia, 'o Malu'ihī*.

KM: 'Ae, so 'o 'oe, 'o Valentine, 'o Malu'ihī.

KK: 'Ae. We were adopted in that way.

KM: *Maika'i*.

KK: Well, according to the story that was related to me was that my two *kahu hānai* [adoptive parents] wanted [chuckles] a partner for me, *hoa*. So they asked again, and they gave. That's how Malu'ihī came.

KM: *Maika'i*. What a blessing for you folks and your papa Kahananui's wife was 'ohana with?

KK: 'Ohana to Ako.

KM: Papa James?

KK: Yeah, James Ako. [She was Haliaka Lilinoe-Kahananui]

KM: 'Ae. [points to a photograph from the Albert Baker collection] This photograph from about 1915 you were talking about the small 'Ai'opio pond?

KK: Yeah.

KM: Has the point Maliu out here so that's the point out here.

KK: Yeah.

KM: That's the pond here.

KK: Yeah.

KM: When you were young never had the church out here?

KK: No, no more.

KM: That is the church that was moved about 1916, the church was moved from *makai* there. You still see the houses, here's the houses down here. That's one house down here Tūtū Kanakamaika'i them.

KK: Yes.

KM: And then Pali Ka'awa.

KK: Uh-hmm.

KM: And I guess Tūtū Kupihē?

KK: Uh-hmm.

KM: Still lived down?

KK: Kupihē was down here somewhere.

KM: Okay.

KK: His house was first, then... The *pā hale*, I don't know if that *pā hale* is still there, where Kanakamaika'i and then Pai.

KM: 'Ae. So they all lived...?

KK: The houses were kind of close together.

KM: So Pai actually did live down there during your time?

KK: But not this Pai now.

KM: This is the *kūkū paha*?

KK: Must be the *kūkū*.

KM: You know what's interesting too, in this map at 1888 here, this says "Kalua's house" over here by the church side. Then it has Beniamina's house. It's interesting, *maopopo oe kai inoa Kalua*?

KK: I don't know.

KM: He 'ohana...? Kalua in 1866, got this Grant 3022, *mauka* here.

KK: At Honokōhau?

KM: Honokōhau, that's right, in the 'ili of 'Elepaio. [pointing to location on map] Here, this is sort of where the junction is now, new Palani Road and the Māmalahoa Highway.

KK: Yeah.

KM: Kind of *ma'ane'i*.

KK: That's the road going down to Hōlualoa.

KM: 'Ae that's this road here.

KK: Yeah.

KM: This is the old Kailua Road that became Palani Road from up here.

KK: Yeah.

KM: Up here now and what's very interesting is on the boundary between Honokōhau nui, Honokōhau iki, that is where Kalua got 'āina. Kalua though, also had the opportunity, had a house *makai* down on the ocean and it's interesting because Kanakamaikai's... Let me look at the *mo'okū'auhau* [genealogy] for a minute. See if these names sound familiar to you.

What happened is that in 1866, Kalua got this 'āina. Kalua had a daughter Pua.

- KK: I don't know about that.
- KM: Yes this is old before your time.
- KK: Yeah.
- KM: What's interesting is Tūtū Punihaole, uncle Kanaka, Lowell, and like uncle Robert them?
- KK: Uh-hmm.
- KM: Their *kūkū* them were living at Kūki'o.
- KK: Right.
- KM: Kinolau and Ha'ilau married and they had a child called Kau'i-a. Kau'i-a married Kalua, they had a daughter Heneleaka...
- KK: Uh-hmm.
- KM: Heneleaka married Kimona Kuakahela.
- KK: I heard that name, Kimona.
- KM: Yeah, Kimona Kuakahela. It was from Heneleaka and Kuakahela that Kanakamaika'i came. I'm sorry I realize that this is confusing, and I know we're just talking story. That's how it ends up, how come Kanakamaika'i lived down here? Because his *tūtū*, Kanakamaika'i's great grandfather was Kalua who ended up having this land up here and had the house down here at little-Honokōhau.
- KK: Uh-hmm.
- KM: Then you folks like you said when you were young, Kanakamaika'i was still living *makai*?
- KK: Yeah. They had *makai* and they had *mauka*. Kanakamaika'i married Makapini...
- KM: Aunty Mary Makapini, 'ae.
- KK: Makapini and Kanakamaika'i, they were husband and wife.
- KM: 'Ae, that's right. So you remember them?
- KK: I remember them. Makapini used to help, when we go we go with them. They are the people who stayed down the beach and they are the ones that my father took the food down to.
- KM: I see.
- KK: Although they had place *mauka*, but my father was the farmer.
- KM: He was *mahi'ai*?
- KK: Hmm.
- KM: And their main '*oihana* [occupation] was *lawai'a* [fishing]?
- KK: *Lawai'a*. Oh, they had big kind '*upena* [nets].
- KM: Oh, yeah. Did they fish in the ponds also, or did they go out to the ocean?
- KK: They go out.

KM: *Lawai'a 'ōpelu, akule paha?*  
 KK: All that, all kinds.  
 KM: All kinds.  
 KK: All kinds.  
 KM: How did you folks go down *makai*?  
 KK: *Lio*, on the horse.  
 KM: On this old trail that comes down from Kohanaiki?  
 KK: Kohanaiki trail, all the way down.  
 KM: Did you folks ever fish in the big ponds, like 'Aimakapā, Honokōhau?  
 KK: No.  
 KM: Not in your time?  
 KK: Not in my time.  
 KM: You'd go down, *kuapo* [trade]?  
 KK: *Kuapo*.  
 KM: When you'd trade, you exchanged goods between...?  
 KK: Yeah. *I kēlā mau lā, lawe mai 'oe i ka i'a i loko o ke kilu.*  
 KM: *Kilu*?  
 KK: *Kilu*, is the basket.  
 KM: 'Oia?  
 KK: *Lau hala* basket, *kilu*.  
 KM: Oh.  
 KK: And you put inside there, they get any kind of fish they catch down there they put 'em all. They bring the fish all the way down here up here clean, no spoil.  
 KM: 'Ae. Did they make...?  
 KK: Put *limu* to keep 'em cool that's all [gestures with hands, layering].  
 KM: Oh, wonderful yeah?  
 KK: Sometime we come home, early, no. Come home clean. In those days had no car only horse and donkey [chuckles].  
 KM: So you folks would go, you'd leave the house by where Kanakamaika'i them?  
 KK: Yeah.  
 KM: And you follow the trail...did you go up on to the 'a'ā behind the pond?  
 KK: It's right between, we come across that 'a'ā coming down.  
 KM: You cut across?  
 KK: On the Kaū side of the cemetery, that house.

KM: 'Ae, so the little cemetery that has the little house on top of it?

KK: Yeah.

KM: Do you remember the name Kahale, W.P. Kahale, William Kahale them or...?

KK: Well, it could be but I really was not interested in it.

KM: Yeah, I know, before days.

KK: But it's good too know now.

KM: Yes. So that's how, so the trail cut up not far from the where the little cemetery?

KK: No, not too far.

KM: Do you remember there's a big stone ramp down there too. They think it may have been a *hōlua*, sled.

KK: I don't know.

KM: Okay, because you were young yet, going down.

KK: Yeah.

KM: So that's the trail you folks would go up, you'd cut across Honokōhau go through Kaloko?

KK: Kaloko, and then go up all the way.

KM: Up to Kohanaiki?

KK: Kohanaiki.

KM: Where did your folks gather *lau hala*? Because your mama, your *kahu hānai*, *ua ulana lau hala*?

KK: Uh-hmm.

KM: *No hea mai ka lau hala?*

KK: Oh, they had *lau hala* all over.

KM: All over. *Makai*? Or below them here?

KK: Their own place.

KM: On the *kula*, *mauka* side?

KK: *Kula*, yeah.

KM: They didn't go down to the ocean to *'ohi lau hala*?

KK: No.

KM: No need. Hmm, *hoihoi*, yeah.

KK: That was the only means they get for income.

KM: That's right.

KK: Money was, well you if you take the price as to what we think today, it was very cheap. Today it's not the same anymore.

- KM: That's right.
- KK: If you figure we used to help my mother to weave, my father he picked the *lau hala* and come home. We used to clean, pick up all the *hi'u*, and *koe* and *'ōwili*...
- KM: 'Ae.
- KK: Well, in those days, that was the style, and that is the only way that we can live and learn. So there are a lot of interesting times, not like today.
- KM: Yeah.
- KK: Today everybody, you cannot see who and who.
- KM: Hmm. You know in this area here when you go *mauka* of where the cemetery is?
- KK: Uh-hmm.
- KM: Had the old Māmalahoa Trail, do you remember that old trail?
- KK: Yes, the King's Trail.
- KM: Yes. Ka'ahumanu Highway now cuts just *mauka* of that in Honokōhau.
- KK: *Mauka* of that.
- KM: Greenwell owns this big-Honokōhau.
- KK: All of that.
- KM: They've proposed, you know how they made the Costco, the industrial park over there?
- KK: Uh-hmm.
- KM: They've proposed to extend the industrial park and to do another industrial park *mauka* of there, *mauka* of the highway.
- KK: Uh-hmm.
- KM: Did you hear of any old places, any old Hawaiian places in this land here?
- KK: No.
- KM: Mostly was *pipi*, they would run *pipi*?
- KK: All *pipi*.
- KM: Still had *kao*, goats when you were young too?
- KK: Goats were not that much.
- KM: Not that much.
- KK: They had pig too, but it was all raised by the Greenwells.
- KM: Oh, yeah.
- KK: Not wild, all tame.
- KM: All tame. I understand *tūtū* Kanakamaika'i had some *pua'a*.
- KK: They had pigs too.



KM: I guess they *kuni*, they mark the ear like that.

KK: He was the only one raising pigs down there. The Greenwells had most of them...do you know where that Costco all that area, the other side of Costco.

KM: Yes, the other side, Honokōhau, that's Greenwell's *'āina* there. It's been interesting you know in that little report that I'm preparing.

KK: Uh-hmm.

KM: You'll love the history, the stories. There was one man also in...you know James or Rally Greenwell?

KK: Yeah, I know them.

KM: Rally is 86 now and James is 84, I spoke with both of them.

KK: They're still living yet?

KM: Yes.

KK: James was the one took care of the Hawaiian Meat Company in Honolulu, and Rally went outside.

KM: He went *mauka* with Parker.

KK: Waimea.

KM: Yeah.

KK: Parker Ranch.

KM: And James is the one that took care of the Hawaiian...

KK: Hawaiian Meat Company.

KM: Yeah, that's right.

KK: In Honolulu.

KM: Yeah.

KK: And all the cattle would go down there.

KM: That's right.

KK: And during my time he was still down there.

KM: Uh-hmm.

KK: Any shipment of cattle like that, and Hu'ehu'e was the biggest one.

KM: Yes.

KK: And then in those days, I think it was two-hundred head, one shipment on the *Humu'ula*. Then we used to ship, and all of the ranches, they help one another.

KM: 'Ae.

KK: So Hu'ehu'e leased the boat, they were the ones got the boat. When Hu'ehu'e got a boat a lot of these small ranch people depended on Hu'ehu'e to call them. Some of them they put ten heads, twenty heads, fifty heads, to fill these two-hundred.

- KM: That's good yeah, a good way to work?
- KK: That's how they worked.
- KM: Yeah.
- KK: So Vredenburg talked to me, "We have a boat coming in and we going to ship about one hundred heads. And here's all this people..." I never called them, he did all that, getting in touch with them.
- KM: Like Gouveia, Gomes them?
- KK: Gouveia, Gomes, Greenwell, all these other small ranchers.
- KM: 'Ae.
- KK: So if they have room then they can come in and join. So Hu'ehu'e, we used to use the pier. Because we leased the boat, then they put the feelers out, because one hundred head, definitely we were shipping.
- KM: Yeah.
- KK: So we needed another one hundred head. We could get more, but Hu'ehu'e was not selfish.
- KM: Yeah. So you would share the space?
- KK: We share the space.
- KM: *Kōkua kekāhi, kekāhi.*
- KK: Yeah. Then the small ranches they had a boat too.
- KM: Oh.
- KK: They all combined.
- KM: That's right so they *hui*.
- KK: They all *hui* for their boat, then if they know not enough they going call Hu'ehu'e, and Hu'ehu'e would pitch in maybe fifty heads, if they need fifty heads to fill up their boat.
- KM: Yeah. So it was like they would lease the boat, like *Humu'ula* or something like that?
- KK: All this *pipi*, are all going to Hawai'i Meat Company in Honolulu. So if our company calls for cattle, we own the boat then we share this and everybody fills the boat to send the *pipi* to Honolulu.
- KM: So Hu'ehu'e would pay for that shipment, so that's how you get the boat?
- KK: Yeah.
- KM: That's right. Would Hu'ehu'e run *pipi* even *makai* down here at Kaloko, like that?
- KK: Yeah.
- KM: Did the *pipi* go all the way down into the pond area?
- KK: Yeah, at Kaloko.

KM: Oh, at Kaloko.

KK: The Kaloko Pond. The *pipi* go down there drink, they go drink down at the water. All this *pipi* go down. When we go down there drive *pipi* like that, what we catch, we catch. We no can catch all, too big, and rough country.

KM: Oh, yeah! Like you folks were saying at Pu'u Wa'awa'a, hard yeah the 'a'ā and everything.

KK: Yeah.

KM: You can't just go?

KK: No.

KM: *Mahope hā'u*le.

KK: What we do is we get the tame *pipi*. And during my time where the Kaloko tank was, the middle tank?

KM: Yes.

KK: Right across there, we have a pen there.

KM: Oh.

KK: I built that pen. Vredenburg told me "We have to build a pen." We drive all these wild *pipi* come inside there. Then from there we...

KM: So *pā loa* like?

KK: Yeah. But before that we go down to Kaloko, we drive the *pipi* all the way from there up to Hu'ehu'e. Then where Wawaloli, there a big pond over there.

KM: Yes, yes.

KK: Then we go down there, we *ho'ohuli* [round up] all the *pipi*, the wild *pipi* but we take 'em on until this pond. We go down early in the morning, we drive them and then we go up there we *ho'olulu*, for rest, because come 'auinalā [afternoon], hot.

KM: Too hot.

KK: We only stay on the rim, and the *pipi* stay below in this place. Then maybe about two, two-thirty, when *ma-ū*, damp, then from there we go all the way up to Kaū. In Kaū we had one *ho'olulu* place.

KM: So that far over too?

KK: Yeah.

KM: Wow!

KK: We go all the way from Wawaloli, cutting across.

KM: Across the *kula*?

KK: Yeah.

KM: Working *mauka*?

KK: Work our way up. When we reach up there, then we're *pau*. We rest there and the next morning we come down, we pick them up and we take 'em all the way to

- Hu'ehu'e.
- KM: Hmm. Must have had some interesting plants in places sometimes, interesting some of the native trees?
- KK: In those days the interesting trees was the 'ēlama, wiliwili and halapepe on the lava, and 'ūlei. Those were the Hawaiian trees.
- KM: That you see in those lands.
- KK: Today you don't see all those plants.
- KM: Not on the *kula* down here?
- KK: No. You don't see the 'ūlei. The 'ēlama is still strong. The wiliwili stay on the lava and 'ohe ['ohe makai] stay on the lava.
- KM: 'Ae, 'ohe too.
- KK: But like the 'ūlei... The 'ūlei, they use that 'ūlei for the net, 'ōpelu net.
- KM: 'Ōpelu net, to make the...?
- KK: The circle (*waha 'upena*).
- KM: 'Ae.
- KK: Other than that there were no other Hawaiian trees at that time. Of course, another tree was *alahe'e*.
- KK: We have two trees in front here.
- KM: Oh, you get *alahe'e*?
- KK: Amy wanted so much, she asked for the plant so we got when we built this house and we planted it.
- KM: Beautiful. Pretty too, when bloom? *Mōhala*, 'a'ala.
- KK: Strong 'a'ala that one! But there's a *mo'olelo* for *alahe'e*.
- KM: Oh, yeah?
- KK: Yeah. According to the history when the *alahe'e* blooms, you cannot make *lei* to give the *wahine* who is *hāpai*. *He'e wale!*
- KM: *Mahape he'e*.
- KK: Yeah.
- KM: *Hoihoi, mana ma ka 'ōlelo, ma ka word nō ho'i*.
- KK: I think so.
- KM: Yeah.
- KK: *Ala-he'e e!*
- KM: 'Ae.
- KK: You know one *ala-he'e*, the *he'e* has the 'ala'ala right?
- KM: 'Ae, that's right.

KK: Hawaiians they have all these different legends of *taboo*.

KM: 'Ae. *Maopopo oe, he aha ka mana'o o Honokōhau?*

KK: *A'ole*. But, Honokōhau according to the history of these old people, those days had plenty *honu*, turtle inside there. The turtle *ho'olulu* inside there.

KM: Interesting.

KK: They use the term. I don't know what this means already [chuckles].

KM: *Hoihoi, nui ka mana'o...*

KK: Oh yes, there are a lot of legends...

KM: ... I was just thinking, if we came back to Honokōhau for a minute. This is a map from an archaeological survey in 1961 [Emory and Soehren 1961:2].  
[pointing out various locations on map] Here's 'Ai'opio Fishpond.

KK: Uh-hmm.

KM: The little one, as you said. And right from the point, the wall goes out, across.

KK: Uh-hmm.

KM: There. You know, looking here, the houses were here. And this is where the Hale Pule was, and by where uncle Kanakamaika'i them were.

KK: Uh-hmm.

KM: And you spoke about the trail going up, past the *pā ilina* [cemetery].

KK: Yes.

KM: Here's the trail that on up.

KK: And on up to the old King's Highway.

KM: Yes, the *Ala nui Aupuni*.

KK: Doesn't this road also hit the old Judd Road?

KM: Yes, it does, but now it's Ali'i Drive.

KK: Yes.

KM: And at Kaumalumalu, the Judd Road went *mauka-makai*.

KK: Yes, at Kaumalumalu.

KM: Here's the *pā ilina*, where the graves are.

KK: Yes, with that house-like over there.

KM: I don't know if you remember John Kealoha Nihi, his wife was Violet Kimiona.

KK: No.

KM: They had their daughters, just a little younger than you, Violet and Agnes.

KK: I don't know.

KM: That's their 'ohana that's in this *pā ilina* over here. Their *tūtū* Kalua them, *tūtū*

- Kuakahela, and some of the 'ohana are down here.
- KK: Uh-hmm. [thinking] I've never really been to this cemetery, I only pass 'um on the trail. Because our trail goes from Honokōhau, right like that [gesturing lateral to shore], and then up to Kohanaiki.
- KM: Then you would cut up and go mauka?
- KK: Yes. So I didn't get a chance to go to these graves, or how they look like, but I saw that little shack-like over there. I don't know if it's still there.
- KM: Get, one of them is still there, kind of *popopo* [deteriorated], but still yet.
- KK: I wonder if that would be a historical area?
- KM: It is. And that's why all of this Kaloko-Honokōhau... And you know, they are also working on the fishpond wall down here at Kaloko?
- KK: Uh-hmm.
- KM: Trying to restore that and find the *mākāhā* [sluice gate].
- KK: Well they spoke to me, one of the archaeologist, talked to me about the *mākāhā*, and I told him where the *mākāhā* was. After that, he told me, "You know, you're telling the same story..." I told him there were two *mākāhā*. The big *mākāhā*, is the one up here [pointing to the south side of the pond wall]. The small *mākāhā*, is the one on this side here.
- KM: I'm marking that here. So had the two *mākāhā*. One small one goes over here, and then had the big one.
- KK: And then over here, had this *pā pōhaku* [stone wall] still over here.
- KM: Yes. You'll see in the stories that *tūtū* Kihe wrote about this, and some of the place names. It's very interesting.
- KK: Uh-hmm.
- KM: When I send this *mo'olelo* over to you.
- KK: Uh-hmm.
- KM: There was also a bathing pool over here, near the boundary between Honokōhau...
- KK: And Kaloko.
- KM: Yes.
- KK: Queen's Bath, they call that.
- KM: Yes. Did you hear anything about that?
- KK: I never heard until just lately. Somebody was talking and they took this guy, he wanted to go and look, and he talked to me about it. So we went up there. All that was the same thing as in my time, these two big *ahupua'a* [cairns] at it.
- KM: Hmm, the *ahu* [cairns] around it?
- KK: And the Queen's Bath was in the middle.

- KM: Tūtū Kihe said that the name was Kahinihini'ula.
- KK: It could be Kahinihini'ula.
- KM: But you don't remember hearing that name?
- KK: I don't remember hearing that, because at that time, my interest was not into that.
- KM: Yes. And really, your excursions coming down here, you would go visit 'ohana, you get i'a and then you...
- KK: Go home. And during my ranch time, well, I had to go through all of this area.
- KM: All through Kaloko and all these 'āina north. So the pipi were down on the kula?
- KK: On the kula and all over.
- KM: And then you would take them, go back mauka?
- KK: Yeah, back mauka. And when I had a court case... I think you heard about that Japanese company, Nansay?
- KM: Yes.
- KK: They went for years, fighting, and got nowhere. Somehow, Nansay went to this attorney, and this attorney called me up, and talked to me. And when he spoke to me about it, I said "Okay." He came here, face to face, he sat and we talked story about it, and then we went to the court. I described everything, and they won the case, and till today, Nansay no more. And what I just heard a few weeks ago, somebody bought Nansay out, but we don't know who.
- KM: Hmm. Also had the little ponds over that side too, e.
- KK: 'Ōpae ponds.
- KM: Yes.
- KK: That's right mauka side of Wāwahiwa'a.
- KM: 'Ae.
- KK: Right across from Wāwahiwa'a. And they had 'ōpae ponds at Kohanaiki, and then to Kaloko.
- KM: Hmm.
- KK: And it is really amazing, as we look today, and how people can make a story from nothing.
- KM: Hmm, sometimes, not pololei [correct]...
- KM: ...'Ae, like me 'oe, ma mua ua 'ōlelo 'oe i ka mo'olelo e pili 'ana iā Kalaoa?
- KK: Yeah.
- KM: And pehea ka pūana pololei o kēia inoa, K-a-l-a-o-a?
- KK: Kalaoa... [End Side A (Tape 1), begin Side B]
- KK: But I don't know how they got Ka-lā-'oa [as pronounced by some people today].
- KM: But a'ale 'oe i lohe i kēlā pūana i kou wā li'ili'i?

- KK: A'ole, 'o Kalaoa.
- KM: 'Ae. A ua lohe paha 'oe i kekāhi mo'olelo e pili kēlā inoa?
- KK: Ka mo'olelo e pili 'ana kēia, he kanaka kēia, o Kalaoa. Nui ka hana o kēia kanaka. Kēia kanaka, hana a pō'ele'ele. Mahi'ai. 'Oia i ho'i mai, piha kona hale me ka po'e mākaukau i ka mea 'ai. No kona luhi, hana mai ke kakahiaka a i ka pō, a ho'i mai 'oia, hele 'oia a hana 'ai. A kēia manawa, nui loa kāna luhi. Hana 'oia, mākaukau kēia mea 'ai, a waiho 'oia i loko o ka hale, hele 'oia. Hele 'ana pau ho'i 'ana mai piha me kēia po'e. A'ole lākou i 'ike, kona komo 'ia mahape mai. Mahape o ka hale. 'Ai 'oia, a lohe 'ia kona mūkā. Aia kēia kanaka o loko, 'ai 'ana 'oia i ka pō'ele'ele. Mākaukau kāna mea 'ai a pau. 'Ai 'oia a pau, a hiamoe aku. Kēia po'e, ho'i. A 'oia ke kumu i kahea 'ia "'Ai pō'ele'ele." Kalaoa 'ai pō'ele'ele.
- KM: Hmm. No ka mea, ua hana a nui 'oia, akā he mau po'e lapuwale paha, molowā?
- KK: Molowā. A'ole lapuwale, molowā.
- KM: A makemake lākou i ka 'ai...
- KK: Ka 'ai wale nō. A'ole i hele mai e kōkua. Pēlā 'oia, kēia kanaka, kapa ai 'oia "'Ai pō'ele'ele." A ka inoa na'e kaulana, Kalaoa. 'Oia ka inoa o kēia kanaka, 'Ai pō'ele'ele. Kalaoa-'ai-pō'ele'ele. A 'oia ka mo'olelo pololei.
- KM: Hmm. Hoihoi!
- KK: Nui nō nā 'ōlelo ma waho o ka po'e e wehewehe 'ana. Akā na'e, kēia ka mo'olelo pololei a'u i lohe ai mai nā kūpuna mai. Mai ku'u mau kahu hānai mai.
- KM: 'Ae.
- KK: 'Oia ka mo'olelo o kēia kanaka. Nui no nā mana'o, nā 'ōlelo nane o ka wā kahiko. Pehea, ua lohe 'oe i kēia 'ōlelo nane, "Punawai kau i ka lewa."? Ka wai aia i ka lewa, ke kumu niu.
- KM: 'Ae.
- KK: Ki'i 'oe i ka wai a lawe mai, a 'oki a inu kēlā wai. 'Oia ka inoa.
- KM: Na'auao nā kūpuna.
- KK: 'Ae. "Ku'u punawai kau i ka lewa." 'Oia ka pūana o kēlā nane. A nāu nō e no'ono'o, he aha ka ha'ina.
- KM: He niu.
- KK: Niu. Aia nō ho'i kekāhi mau 'ōlelo e pili 'ana no ke kukui, ka inamona. Noi 'oe, eia ka pūana, "Ku'u i'a, 'ai no 'ami." Ma kēlā, e nānā 'oe, o wahi 'oe i ke kukui, mo'a, kou wāwahi 'ana, a'ole hiki iā 'oe ke... A noho 'oe, a 'iniki [gestures pinching small portions of inamona between one's fingers to eat], komo ka pa'akai. 'Iniki. A 'ami a 'ai poi [gestures making circular ('ami) motions while taking up poi with fingers].
- KM: Hmm. Maika'i.
- KK: A kekāhi nane, a 'ōlelo, "Kēia i'a, ai ka 'unahi i loko."
- KM: Hmm. A'ole wau maopopo.



- KK: *Ka nioi.*
- KM: 'Ae [chuckles].
- KK: [laughing]. So you see all these riddles, they pointed out things.
- KM: They loved that, yeah?
- KK: They loved to test you. And some riddles, it's up to you to think and this red chili pepper.
- KM: 'Ae, the *nioi*.
- KK: That's all the seeds inside, that's why they say "*Ka 'unahi i loko.*"
- KM: 'Ae.
- KK: The '*unahi*, that is the chili pepper seeds [chuckles].
- KM: 'Ae.
- KK: Another expression of this *kukui* is what? Instead of you digging with a spoon and pound 'em, no, you crack 'em open and you pinch and you eat with a little salt.
- KM: 'Ae.
- KK: They had other kind riddles but these are all good riddles they are not sarcastic.
- KM: No, no *maika'i*. They teach you values.
- KK: Value and gives you the time to think..
- KM: That's right.
- KK: What it represents, it might be just pointing something out to you.
- KM: Yeah.
- KK: Well here's one, it's not one riddle but this is a story of this person. This I think, still exists till today [said with emphasis], if you can underline that. This man he was a good listener, a good talker. And here this *kanaka*, *ha'ano'u* [boasting]. He says things like, 'he was good' and all of that. Well, this rascal came and said "Oh yeah, you're right. You're right." He praised him and told him, "Hey, me too, when I throw the net, I catch... You ever heard of the fish *pūhi'u*?" He tell, "Oh no, I never heard of it." "Oh yes, that fish is big. A big fish. When I saw the school, I was so happy, and when I went throw the net, I caught... "Ho, plenty *pūhi'u* inside." But he was actually talking about this guy, who was praising himself.
- KM: Yeah.
- KK: [chuckles]
- KM: So the other guy threw his net of praise out [chuckles]...
- KK: Out and caught him. So it's like a riddle.
- KM: Yes, it is. Teaching you [chuckling].
- KK: Then this same joker again, in another story. This same kind of person who goes fishing and catches plenty fish, he was talking all about it. So the guy says, "Oh

yeah, me too. When I go fishing, ho! No worry about the fish. *Nui ka i'a!* But when I went catch 'em, all the *'ala'ala* inside there. You never hear about that *i'a*, *'ala'ala*?" The guy said, "No. I never heard of that *i'a*." "It's a big white fish, you know." It comes out, he was lying, *'ala'ala* [gestures with hand, shaking it down], no more nothing [chuckles].

KM: [laughing]

KK: Well these Hawaiians, they get so much stories to talk, but not the kind, sarcastic stories. There's a riddle that goes along with it.

KM: Yes, it's so interesting...

KK: These old Hawaiians... I don't know if it still exists till today, because today's young generation, everything is on the go, go, go. And those days, it was not a go, go, go, it was a matter of thinking. And to make something that was interesting.

KM: Yeah.

KK: Like with your own self, you are interested to gather this data which will be of benefit to the young generation. And who are these young generations who will come forward to learn about it? Just like this little girl here, my *mo'opuna*...

KM: 'Ae. 'O wai kona inoa?

KK: *Mino'aka*.

KM: 'Ae, ua no'ono'o wau, hoihoi 'oia i ka mo'olelo.

KK: Yeah, and that girl, I praise her many, many times. It will be to her. In here writing, she made me one day, we sat down and conversed, all in Hawaiian. And we sat and talked, and now she is going to make it into a transcript. You know, even with all the noise and everything going on, she was writing it all down.

KM: Hmm, amazing...

KK: ...Like you, you're going ahead to try and prepare a table for them.

KM: We try. *Mai 'oukou mai, nā kūpuna*.

KK: 'Ae...

KM: Because you know. Me, I don't know. 'O wau, ka malihini, 'o 'oe ke kama'āina.

KK: Yeah. That's very true, and I will say again, and again, the truth will set you free. You can not say something that is not right, because there is somebody out there who knows those values. You have pointed out something to me about these old people that you talk with, and now your putting my story with there story, and they are the same, or similar stories.

KM: That's right.

KK: I don't know who they are, they don't know who I am, but you know who they are, you know who I am. You are the one who will compare the story, whether I am telling the truth or not. So in other words, you going record that thing and make the comparison.

KM: You know, many of the things that are shared, are shared or known in common. But some things, each person has their own unique stories also. Because each family was unique and individual. So it makes it that much richer, you see how everything intertwines.

KK: That's right. There are a lot of things that perhaps we ourselves have to contemplate as we go through life.

Expresses concerns about changes being made to traditional accounts and site descriptions (discusses — the origin of the place name Keāhole; changes in the Kekaha community in the 1920s-1930s; lessons learned from his *kahu hānai*; and stories of upland Ka'ūpūlehu):

KK: That's why I said, it's from nothing. And this person starts talking about, "This is a *heiau*, a stone wall, and this is this, this is that..." One day told 'um, "You folks don't know anything." They said, "Yeah, that's what it is." I said "No. Those stone walls are pill boxes from during the army time, during the war [World War II]. And that was a pill box. They made the fence and put all the guns inside there, lining up.

KM: So along the coast line?

KK: On the coast line.

KM: They were afraid...

KK: The enemy would attack. So they were preparing. The same as we go back to that other place Kalaoa side. The old man's house. The story went so big, and in our meeting, I told them "No, that story is not true." Because the story during 1941, the war broke out, and when the army came, they saw this shack way inside, nobody was staying there. It was Tūtū's house.

KM: Hmm. So you would go down there for short times?

KK: We would go down there, it was an all *popopo* [deteriorated] house. So these people were saying that the government went burn all that down... I was born and I was raised in here, and I stayed here, the army burned it for a reason, and it was government property. Nobody owned the place but the government, it was the house right at the point, on the bay with the lighthouse. Has a little pond, and right *mauka* side had the house.

KM: So Tūtū would just go down there stay when he would *lawai'a*?

KK: I think so, and he would light the lighthouse, because long before, he was the lighthouse keeper.

KM: Hmm. But later, the light house was automated?

KK: Automated in 1932 when the army took over. But anyway, in 1932, it was *pau*, gas came in. When the gas came in, then it was *pau*. During the war, everything changed. That's how my brother [Valentine] caught them....because Val was the one who took the coast guard out to put the gas inside the light. He told them, "The light house was turned off in 1932..." ...There is also a story that's started to go around, that there was an ice house at the point there. I don't know where

that story came from, but I know that the only ice house over here in my younger days, was AmFac. That's way back, Kamakahonu side. That's the only ice house had. The area where some people said it used to be an ice house, was the old concrete bed for the salt works at Keāhole, and that was where tūtū Palakiko used to make salt. They *hali wai i ka poho a kaula'i ka wai, hana pa'akai*. Just like at Ka'elehuluhulu [describing historic salt basins in the *ahupua'a* of Kaulana; now a part of the Kekaha State Park – see Maly 1998].

So that is my great fear of making up stories which are not so. So what I'm telling you, is what I know from my time. And I am older than most of the other people who are saying these stories.

KM: From your personal experiences, or what you were personally told by *kūkū mā* [your elders them].

KK: Yeah. And that tūtū [Palakiko Kamaka] did not live too far from here [uncle Kino's present-day house at Kalaoa]. We worked together, raised cattle together. My *kahu hānai* and he, they worked together.

As a matter of fact, tūtū Kamaka, Palakiko, he was the one man who had sampan. Nobody else...

...That's the reason that I'm not afraid to talk about it. And this is giving me the opportunity to share what I have learned and what I know from my time. I'm not going back to early time and make up some kind of story... If we tell the truth, then we know every time what we said... What I talk is what had happened at that time, not something which never happened. That's why I'm so glad that we've been able to share this time.

KM: 'Ae, *mahalo nui iā 'oe! Ho'okāhi ninau e a'e. Maopopo 'oe i ka inoa o Kahu George P. Ka'ōnohimaka?*

KK: I heard that name.

KM: He was the one who founded the Kekaha Church... Like at Kohanaiki?

KK: In my time, he was *pau* already.

KM: Yes, he passed away in 1889.

KK: It could be, I heard of that church in Kohanaiki. And then that Mauna Ziona was actually at Makalawena.

KM: 'Ae, the lumber from that church came up to make Mauna Ziona.

KK: From Makalawena and Kohanaiki. And my father them, from Kohanaiki, they brought the lumber up to make Mauna Ziona.

KM: So that was in your papa them's time?

KK: My papa them, they hauled all the lumber, what ever remained. That's how this church, Mauna Ziona came to be built.

KM: Yeah, I think that was around 1921 or so.

KK: Somewhere around that time.

KM: Hmm...

KK: I would look at it this way, you learn from the past. But we don't make our time today, to go back to that past. We don't want to go back to that. Like I tell you, "Go out there and pick up wood." What you going do? And here, when you went out there get the wood and bring 'um back. Here I am, I cook by the press of a button. By the time you come back, cut your wood, I *pau* eat already.

KM: Yes. Well you know, it's like you shared with me before, that your *kahu hānai* taught you, "*Hana 'ino ka lima...*"

KK: '*Ai 'ino ka waha!* Those were his famous words. "*Hana 'ino ka lima, 'ai 'ino ka waha!*" He has a value in that. Your hand, you make clean, *ihi ke kalo* [peal the taro], clean it. Then you pound the poi, no more *lepo* [dirt] inside. And that's what he was telling, "*Hana 'ino ka lima, 'ai 'ino ka waha!*" It's your mouth who will taste it first, not your body [chuckling].

KM: That's right, it's so true. That is a simple, basic knowledge in everything. If you approach life by that...

KK: Yeah. Then you going learn about it.

KM: *Na 'auao nā kūpuna!*

KK: Yes! That's why I said up at Pu'u Wa'awa'a [oral history interview of October 16, 1999 – in Maly 2000b], and I will repeat it again, it's good to think about it. My father was a good hunter, and with dogs, we'd go to hunt for pigs. Right behind here. But this one day, I wanted to get smart. I made a spear, without him knowing. Then I went, I had the spear in the bag, I went carry it up, a small little thing. I went up and cut this tree, an '*ōlapa*, straight. I made a spear, put it inside. The dog barked, I ran... I was a fast runner. So when I reached over there, the pig was down already, and I went poke 'um with this spear. Then my father reached there, hoo! He was mad, mad! We came home, what did he do to teach me a lesson? He went cut the bruised part and told me, "Here, you eat this, you cook it and eat it." Ho my mother...they got into an argument. But my father said, "That's his lesson, not yours." And he always told me that. So from that day, until he passed away, and through the rest of my life, I never went back again and got a spear. That's not the way that the old people hunt. I would say it's a coward way.

When I went out and worked for the ranch like that, I had no gun, so my boss let me one gun, then later I went and bought one. A shot barrel Winchester. I put it on my horse, and go out, some times, I had to catch wild dogs like that. And I can say to you, if anybody can shoot like me, I open my hat to them. When we go out, and I see the game, I never hit the game on the back or side, always on the head and ear. I knock 'um down. My father taught me the value.

Some of the younger guys would go out hunt, and come back, the meat all bruised. But my meat, my boss never refused. Because it was clean. And my father was always clean.

KM: So you take care of your food, yeah?

KK: Yeah. That's what he meant, "*Hana 'ino ka lima, 'ai 'ino ka waha!*" That was his exact phrase. Always, always, up till his last day. And I learned a lot of lessons from him, and today, I pass that down to my two boys. And I hope that I get a

chance to pass it down to my grandchildren. I always tell them, "I want to see my grandchildren around me while I'm still strong and doing things."

KM: Yeah. That's the good thing too, about doing something like this interview here. Because now, even after we're gone, 50 years from now, the great, great grandchildren are going to hear their *kūpuna* speaking.

KK: Yeah.

KM: And you are sharing it from their generations before.

KK: Yes...

KM: You know, earlier you mentioned Hu'ehu'e, did you hear the story about the water cave, Mākālei?

KK: I didn't hear about Mākālei, but I heard about Wai-a-ka-'īlio. That's up the mountain. I went to that place, and I saw. And Wai-a-ka-'īlio, there's a lot of Wai-a-ka-'īlio, all over.

KM: Did they make a water trough or something?

KK: No, it's a *limu* [water moss], the dog would find it. And this Wai-a-ka-'īlio is the name of the moss, it's on the *pali*. You go over there, you grab a handful and you squeeze it a *lo'a ka wai* [you get water].

KM: Hmm.

KK: So the dogs went up there and they lick the water that is dripping down. So they call that place "Wai-a-ka-'īlio."

KM: Hmm. *Hoihoi!* You know, there's supposed to be, where Maguire's house was...

KK: Uh-hmm.

KM: And this is what *tūtū* Kihe wrote, by Maguire's house, had a water tank... Now I can't visualize any of this, because I wasn't there way back then. I think that you can.

KK: Uh-hmm.

KM: By that water tank, there was a *puka, ana wai*. And it's that wonderful story...Remember, you got the book from when we went down to Mahai'ula.

KK: Yes.

KM: The "*Mo'olelo no Mākālei*" about how the waterhole was found, and they would make these *wa'a*, *'ōhi'a*, *wiliwili* wood troughs to catch the water. But according to Kihe who was writing this in the 1920s, it was right near Maguire's house, near the water tanks at that time...But it was bulldozed over, I guess during that war time.

KK: It could be.

KM: But you never saw that?

KK: No, I never did.

KM: Hmm...

- KK: I know it will be really difficult. The land has all changed. And when you go with machine, you going rip the vein.
- KM: Yes. This *limu* that you mentioned is very interesting though. So even up the mountain?
- KK: Yes. It's a moss. You know up here, at the end of Kaloko Road?
- KM: 'Ae.
- KK: Kaloko Road and you turn, ten 'o clock, then you see the telephone company dish, next to Hina-kapo-'ula. Right in there has a like a big ravine, a gulch. Right inside there, on the bank. You can look from on top and you see this big stone, a high rock, standing up like that [gestures upright]. Then you walk inside there, and you find this *limu*, this moss. I went inside there because this old timer was talking about this Wai-a-ka-'ilio. So I went inside there and I found 'um. I went with the dog, plenty goats those days. So I tied the horse and went down, and I found that rock. Like I said, I'm inquisitive.
- KM: 'Ae, hoihoi.
- KK: So I went down there, and I grabbed 'um and squeezed it, and cold.
- KM: *Ua inu 'oe?*
- KK: Yeah, pure water.
- KM: Hmm. You know, up on top of the mountain, *tūtū* Kihe wrote about one hill called Kīpahe'ewai...
- KK: I don't know, I never heard about it.
- KM: Has Hainoa, Kaluamakani...
- KK: Yeah, Kaluamakani, I know.
- KM: Well, Kīpahe'ewai is one of the places. And that's just what he said, that all the travelers who would go on top of the mountain, if they were thirsty, they would go into Kīpahe'ewai, *'ohi kēia limu, a ūwī ho'i ka limu, a loa'a ka wai...*
- KK: I believe. But I never went up to there. I've been on Hualālai, but there was no name I heard like that.
- KM: Kīpahe'ewai.
- KK: Yeah. This one that I'm talking about, Wai-a-ka-'ilio, is the name of that place. But I don't know if it still exists. Perhaps some day, we can take a hike up there.
- KM: We can go *holoholo*. We can talk to Bobby Lindsey them at Bishop Estate.
- KK: Yeah, I know Bobby Lindsey.
- KM: Yeah, I think he would be very interested. And it's important to be able to know the history of the land [the Hualālai interview was conducted on June 17, 2000 – Maly in prep.].
- KK: Uh-hmm.

- KM: And not many of you folks... I'm sorry, but you, the *kupuna* generation, it's important that we do it. Talk story.
- KK: I don't know if there is anyone behind me... And what I can say to you, which is true, who ever worked on Hu'ehu'e still living, and knows all the area. There's nobody.
- KM: Yes, nobody now.
- KK: And the new generation, the only one that I can see right know, is Tommy [Lindsey], Kamaki's son. But he never worked as many years.
- KM: Hmm. You're right, there are not many people below you who would know now.
- KK: 'Oia no, pololei kēlā po'e mapuna 'ōlelo. Ai no i nā po'e kahiko, like me ia'u paha, nā po'e i ulu like me a'u i ku'u mau manawa, e hele 'ana. Mālie paha. Ua hui i kēia mau mo'olelo, 'ano like ka wehewehe 'ana.
- KM: 'Ae.
- KK: A'ole na'e ka wehewehe 'ana kāhi mo'olelo e kaukau 'ana, a'ole paha, pololei paha? [chuckling] 'Oe paha?
- KM: Akā, 'o 'oe, ua noho 'oe me na kūpuna? A ua wehewehe kēia mau mea...hoākaaka kēia mau mea iā 'oe.
- KK: Yeah.
- KM: Ua lohe 'oe i kēia mau mo'olelo, e like me Keāhole. Pehea ka mana'o Keāhole?
- KK: Ke-āhole no kēia au o ke kai.
- KM: A, no kēlā mau au o ke kai?
- KK: Nā au. Mai Kohala a Kona mai a ho'oku'i.
- KM: Āholehole?
- KK: Āholehole.
- KM: Choppy, nō ho'i?
- KK: Choppy.
- KM: A 'oia ke kumu. Ua like me au i 'ōlelo mua ai, 'o tūtū Kihe, ua kākau 'oia i kekāhi mo'olelo o Ke-au-kā, Ke-au-miki, Ke-au-kāna'i, 'oia nā 'au a wili.
- KK: A wili.
- KM: Ma kēlā wahi.
- KK: 'Ae pololei. Ho'opūpū no wau i kēlā, o pololei.
- KM: 'Ae.
- KK: Nei 'oe e 'imi i ka mo'olelo o kēlā au, kēlā ke au pololei. A no laila, ka po'e kahiko, maopopo i ka mo'olelo o Keāhole, wehewehe 'ana lākou ma kēlā. A'ole ho'i o kēia wehewehe, 'he i'a kēlā." Pololei he i'a. He inoa i kapa 'ia kēia i'a, he āholehole. A'ohe na'e [chuckles] no kēia. No ke au!
- KM: No kēia wahi? A'ole no nā i'a?



KK: *A'ale na'e.*  
 KM: *E pili 'ana ke au?*  
 KK: *Ke au.*  
 KM: *'Oia ke kumu o kēlā inoa, hea ia o...?*  
 KK: *Keāhole. No ka mea, o Keāhole 'oi'oi ia i waho.*  
 KM: *'Ae.*  
 KK: *A 'oia ke kumu. [pointing to location on Register Map 2035] A kēlā wahi ma loko pili...ma ka pili pali, a'ole loa. O kēia wahi wale nō.*  
 KM: *'Ae. Oia ka huina o ke...?*  
 KK: *Ka huina o kēia au. Ka huina o kēia mau au, e ho'okui lākou.*  
 KM: *Ua lohe paha 'oe mamua...? And kēia au, he mea ikaika loa. Ua lohe paha 'oe mamua, he loko paha ko kēia 'āina, a ua uhi 'ia i ka 'a'ā, i ka pele?*  
 KK: *Lohe wau i kēlā, pololei.*  
 KM: *Ua lohe 'oe.*  
 KK: *Mai Kaloko a ne'e a hō'ea i Ka'ūpūlehu.*  
 KM: *'Ae.*  
 KK: *He loko nui!*  
 KM: *He loko i'a nui.*  
 KK: *'Ae.*  
 KM: *Ua kākau kekāhi po'e kūpuna i ka nineteenth century...*  
 KK: *Ka mo'olelo.*  
 KM: *Yeah. Mamua nui ka ikaika o ke au o kēia wahi o Keāhole.*  
 KK: *Uh-hmm.*  
 KM: *A a'ale hiki iā lākou ke holo pono, holo mua. So ua ho'okomo ka wa'a...*  
 KK: *I loko.*  
 KM: *'Ae, i loko o kēia loko i'a. Ua lohe paha 'oe?*  
 KK: *A'ole wau i lohe.*  
 KM: *Hmm.*  
 KK: *Ka mea au i lohe mai ku'u kūkū, 'oia o Kamaka, Palakiko, nāna i wehewehe mai kēia mo'olelo.*  
 KM: *'Ae. He ohana 'oia me 'oukou?*  
 KK: *A'ole no he ohana, no ka mea ko'u mau mākua pili no me lākou.*  
 KM: *'Ae.*  
 KK: *No ka mea, he keiki hānai au.*

- KM: 'Ae, iā Kahananui mā.
- KK: Kahananui.
- KM: 'Ae.
- KK: *Hiki hānai au. No laila, ku'u nui 'ana, hele hui launa me kūkū Palakiko Kamaka. Nāna i wehewehe mai kēia mau mo'olelo a pau. He manawa no hele au e maha'oi, hele e nānā, pololei paha...*
- KM: 'Ae, hoihoi 'oe.
- KK: *Pololei ka mo'olelo.*
- KM: 'Ae.
- KK: *Ha'i mai 'oia, ka manawa mamua, mai Ka'ūpūlehu, kēia 'ao'ao, a hiki ke 'ao'ao pono o he loko nui. He loko nui.*
- KM: 'Ae. 'Oia ka mo'olelo?
- KK: 'Oia ka mo'olelo. Ho'okāhi kuahiwi ai iā Hu'ehu'e, ma ka lalo. O Puhi-a-Pele.
- KM: *Puhi-a-Pele. 'Oia ke kumu o kēia pele?*
- KK: 'Ae.
- KM: *I ho'oiho i kai?*
- KK: *Mai laila mai. Mai kēia Puhi-a-Pele. Kona mo'olelo, i kēia mau wahine... Poina wau ka inoa o kēia mau kaikamahine. Kaikamahine 'ōpio.*
- KM: 'Ae.
- KK: *A mahi'ai 'ana.*
- KM: *He wahi mahi'ai?*
- KK: *Mahi'ai, ai malalo kēia Puhi-a-Pele. A hō'ea kēia kūpua, kēia luahine. A kama'ilio me lāua. Pūlehu 'ulu 'ana lāua.*
- KM: 'Ae.
- KK: *A nīnau aku nei kēia wahine i ke kaikamahine mua, "Na wai ho'i kāu 'ulu e pūlehu nei?" A pane mai 'oia... Ka inoa o kēia manō.*
- KM: 'Oia!
- KK: [thinking] *Poina wau ka inoa o kēia manō.*
- KM: *La'i?*
- KK: [shakes head, no]
- KM: *A'ole?*
- KK: *A'ole. A nīnau aku nei 'oia i kēia kaikamahine a'e, "A na wai ho'i kāu?" Pane mai kēia kaikamahine iāia, "Nāu." "A na'u?" "Ae, nāu kēia."*
- KM: Hmm.
- KK: *'Elua wale no 'ulu. Ho'omaka aku nei kēia kūpua, e lalau aku nei i kēia 'ulu. A hā'awi kēia kaikamahine iāia, a pa'ipa'i hele nō 'oia, pau. Ua wehe la no 'oia,*

"Ua mo'a, a 'ai kāua." 'Ai lāua a pau. A "Mahalo a nui." 'Ōlelo no kēia luahine iā kēia kaikamahine, "Ho'i wau a hele kau pe'a ma ka nā kihi 'ehā o kēia 'āina." Kāhi a lāua e mahi'ai nei. "Kau 'oe i lepa, 'ehā." A ho'i. A'ole 'oia i 'ōlelo, he aha, a he aha.

KM: 'Ae, he aha lā.

KK: A, kēlā pō, 'ike lākou i ka 'ula o ke ahi.

KM: 'Ae, ka wena 'ula.

KK: Pā mai lā ka pele. A kēia kahe 'ana ka pele, kau ma luna o Hu'ehu'e a nalowale. A'ole 'ike. Nalowale, a'ole 'ike hou. Pau kēia. A puka ka pele ma kēia lalo. Malaila ho'omaka kēia pele kahe a ho'oiho i kahakai, a uhi i kēia loko nui.

KM: 'Ae.

KK: Kēlā ka mo'olelo a Kamaka i wehe mai.

KM: 'Ae – 'oia!

KK: A kēlā ka mo'olelo o kēlā wahi, ke kumu i kapa 'ia kēlā wahi o Puhi-a- Pele.

KM: Puhi-a-Pele.

KK: No kēia mau kaikamāhine.

KM: O kēia mau kaikamāhine, ua kākau o Tūtū Kihe i kekāhi inoa, o Pāhinahina...

KK: Mālia paha, pololei.

KM: ...a me Kolomu'o.

KK: 'Oia paha. A'ole 'oia i hō'akaka mai i ka inoa o kēia mau kaikamāhine. A pōina au i ka inoa o kēia manō.

KM: 'Ae. A'ale wau maopopo ka inoa. I don't think Tūtū Kihe went kākau that name.

KK: So that was the whole history.

KM: Hmm. Hoihoi nō! Mahalo i kou wehe 'ana i kēlā mo'olelo.

KK: When this old lady talked to them all about it, and told them, "Your 'ulu is cooked."

KM: 'Ae ua mo'a ka 'ulu.

KK: And then she went disappear.

KM: So ua kauoha 'oia i kēia kaikamahine, "hana lepa ma na kihi 'ehā."

KK: Lepa. Ma nā kihi 'ehā. Ka iho 'ana mai o kēia pele, ho'okahe 'ia 'ana o waho o kēia kihi. Hele ma waho.

KM: Pehea, i kēia lā, ua hiki iā 'oe ke hele a 'ike i kēia wahi i pakele 'ia mai ka pele?

KK: Pa'a loa 'oia i ka nahelehele.

KM: I ka nahelehele.

KK: Kēlā pu'u, nui ka nalo meli.

KM: 'Ae.

- KK: *Kēlā mau manawa a'u noho a hana 'ana me ka Hui, kapu ai no ka pipi. Mākou i ka pipi, ho'omomona ma laila.*
- KM: *Hmm.*
- KK: *Ka manawa i mākaukau ai, hele au me ku'u haku a me nā po'e paniolo, ho'ohuli ka pipi. Ka manawa komo ma laila, kanalima, kanaōno pipi. Momona.*
- KM: *Hmm.*
- KK: *Lawe mai a hō'ea mai, papa 'oia lākou, a'ole hana nakeke, a'ole 'uwā, a'ole hana 'uwepa, paipai wale nō. Pipi laka wale nō, 'oia ka mākou ho'okomo i loko.*
- KM: *So kēlā 'āina ai malalo o Puhi-a-Pele, maika'i?*
- KK: *Ma ka 'ao'ao o kēia pu'u [gesturing to the Kūki'o side of the pu'u].*
- KM: *Ma ka 'ao'ao o Puhi-a-Pele. A 'oia ka wahi a kēia keikamahine?*
- KK: *Malia paha, 'oia ka wahi.*
- KM: *A ma laila paha.*
- KK: *Kēia nalo, ka meli, mai luna mai o kēia pu'u.*
- KM: *'Oia!*
- KK: *Hele wau, ho'okāhi manawa, pīnana i luna a nānā. Nui nā 'āpo'opo'o. A i loko o kēia po'e 'āpo'opo'o, ma laila kēia po'e meli.*
- KM: *'Oia! A 'oia mau nō i kēia manawa?*
- KK: *A ko'u manawa. Kau ma ka ho'ohuli kēia po'e kapuahi, ho'omalū, ho'omaha; 'o wau me ku'u haku, Manuwai, hele i loko o kēia, makemake ai e hā'awi ka makeke, a wawahi a pau. A'ole hele mai nā nalo meli.*
- KM: *Maika'i. E hele 'oe me ka mālie, hana maika'i.*
- KK: *Hana mālie 'oe, a'ole 'uwā!*
- KM: *Yeah, you don't want to agitate nō ho'i, kēlā po'e nalo meli.*
- KK: *No. No, you cannot. The moment you start yelling then you can tell they no come for you they go for the horse.*
- KM: *'Auwē!*
- KK: *And when you see the horse make the neck crooked and start [gestures shaking]... You start to quiet down and you take that person away from the place until quiet down...start separating.*
- KM: *O, hoihoi! O kēia Manuwai, 'o Vredenburg?*
- KK: *Vredenburg.*
- KM: *Vredenburg, oh.*
- KK: *Mai Waimea mai.*
- KM: *Ua no'ono'o wau, no ka mea, i kou mo'olelo oe ma Pu'u Wa'awa'a, ua 'ōlelo 'oe, "'o Manuwai."*

- KK: *Manuwai.*
- KM: *A ua no'ono'o wau 'oia ka inoa 'o Vredenburg.*
- KK: *Theodore.*
- KM: *Theodore Vredenburg. 'Ae, ua kākau wau, 'o Theodore Vredenburg i loko o ka transcript [oral history interview of October 16, 1999; in Maly 2000b].*
- KK: *Yeah, ka mo'olelo. So, ku'u manawa hele ma laila hana, pēlā. A'ole au i maopopo i ka paniolo, a'o mai, kuhikuhi mai, 'oia. A hiki mai ka manawa, 'o wau, kona hope ma kēia Hui. A hiki mai kēlā lā. 'Elima makahiki au e hana ai, a na'u e lawelawe nā nānā i ka wai, nānā i ka 'āina.*
- KM: *'Ae.*
- KK: *A hiki mai kēlā kakahiaka, ho'ouna na'u i kēia kanaka e hele mai kahea ia'u, mamake ia'u e hele i loko e pā'ina me ia. 'āina kakahiaka. Ku'u noho 'ana, noho māua, kama'ilio, 'ōlelo mai 'oia ia'u, "Mai kēia lā aku, 'o 'oe no ku'u hope."*
- KM: *Hmm.*
- KK: *Hō'ole, a'ole wau makemake. A'ole wau makemake i kēia hana.*
- KM: *'Ae.*
- KK: *A ua 'ōlelo 'oia, "A'ole, 'o 'oe no ku'u hope. No ka mea, kāu hana mane'i nei, ua 'oi aku mamua o nā po'e kahiko o kēia wahi. Pololei." No ka mea, ha'i aku wau iāia, "Nui ka po'e o'o ma kēia Hui, hana, 'elemakule lākou. 'Ike lākou, kama'āina, 'o wau, a'ole." Hō'ole mai 'oia, "A'ole. Pololei 'oe, ma kāhi. Akā na'e, a'ole lākou i hana i ka'u mea e makemake ai. 'O 'oe hana i ka mea e makemake ai." A, ku'u lohe 'ana, ua nenea māua a hiki mai kāna wahine 'ōlelo mai, "Kēia pau 'ana, ka po'e hana, ai waho, ke kali nei iā 'olua." Ho'ouna 'ia kēia kanaka wala'au i ka po'e hana, kali iā māua a hiki mai ko 'olua hiki 'ana mai. Ho'okāhi hola māua i uneunea mai, kakahiaka, hol eīwa. Pau. Hele māua i waho, 'ōlelo 'oia i ka po'e hana, "Mai kēia lā aku, 'oia nei ku'u hope. Nāna i alaka'i, nāna i pailaka i nā papa hana mane'i nei. A me he mau uneunea i loko o ko 'oukou, a'ole 'oukou e hele mai e kama'ilio me ia'u, e hele 'oukou e kama'ilio me ia. Nāna e 'āpono, ai no iāia. Akā na'e e kama'ilio mai nei ia'u, no ka mea, hana wau me ka 'ōia'i'o, a'ole au i maopopo, 'oia i ho'ouna i ka po'e mahope o'u.*
- KM: *O kēia ka Hui o...?*
- KK: *Hu'ehu'e.*
- KM: *Pehea kou mana'o, o ka pūana pololei, 'o Huehue, ai'ole Hu'ehu'e?*
- KK: *Hu'ehu'e.*
- KM: *Hu'ehu'e.*
- KK: *'Oia ka inoa pololei.*
- KM: *Maopopo paha 'oe, he aha ka mana'o o Hu'ehu'e?*
- KK: *A'ale au i maopopo loa.*

- KM: Hmm. *Ua lohe au i kekāhi lā'au kolo, he vine nō ho'i, he huehue paha? A'ole 'oe i lohe?*
- KK: *A'ole. He mau pōhuehue, ai nō i kahakai kēlā.*
- KM: *'Ae no i kahakai. A kēia huehue, ko uka, he lā'au ko uka.*
- KK: *Mālia paha. A'ole au i lohe.*
- KM: *'Ae.*
- KK: *A ma ka unuhi, "hu'ehu'e," like me ka 'āina, hu'e 'ana 'oe [exposed, lifted up].*
- KM: *'Ae. 'Oia ka hana a ka pele?*
- KK: *Mālia paha, i kēlā manawa.*
- KM: Hmm.
- KK: *Lohe nō au i kāhi inoa 'āpiki, Hu'ehu'e, Hu'ihu'i.*
- KM: Yeah, you know, *kekāhi, a'ole hiki iā lākou ke...*
- KK: *Ke ho'opūana i ka 'ōlelo.*
- KM: Yeah.
- KK: *Ka inoa pololei ia'u i maopopo, o Hu'ehu'e.*
- KM: *Mai kou wā 'ōpio?*
- KK: *I ka wā 'ōpio.*
- KM: Hmm. Like me, *ua 'ōlelo 'oe, 'o Ka'ulupūlehu, ka inoa pololei?*
- KK: *Ka-'ulu-pūlehu.*
- KM: *'Ae, a ua ho'opokole 'ia?*
- KK: *Ho'opokole ia, Ka'ūpūlehu. Ka-'ulu-pūlehu, 'oia ka inoa pololei o kēlā wahi.*
- KM: Hmm. *O kēlā 'āina a pau, ai'ole kekāhi wahi.*
- KK: *Kekāhi wahi ma kēia 'apana o ka ahupua'a. No laila mai ke kai a hiki i ke kuahiwi, o Ka-'ulu-pūlehu. 'Oia ka inoa. O kēia Ka'ulupūlehu, hele 'oe mahape a hō'ea 'oe i Keauhou.*
- KM: *Hala 'oe i ka piko o Hualālai?*
- KK: *Ma waho, pili mai me ka 'ao'ao o Waimea.*
- KM: *'Ae, pili mai me Waikōloa.*
- KK: *Waikōloa, a hō'ea aku i kēia wahi.*
- KM: Hmm, *hoihoi!*
- KK: *Nui nō nā mo'olelo o kēia mau 'āina. Kāhi mo'olelo, 'Akāhi-a-pu'u. 'O 'Akāhi-a-pu'u, ai mahape o kēia hale o Hu'ehu'e. O ka inoa i kapa 'ia ai o Akāhi-a-pu'u, no ka mea, kēia moa, o ka menehune. Mamake lākou e lawe i kēia kuahiwi a po'i i malalo, kēlā po'e lua o pali. No ka mea hollow, po'opo'o. Mamake lākou e hāpai... Kēia po'e menehune, hāpai kēia pu'u, Pu'u Mau'u, 'oia ka inoa o kēlā pu'u.*

- KM: *Pu'u Mau'u?*
- KK: *Pu'u Mau'u. Nānā mai 'oe mai kahakai, a 'ike 'oe i kēia pu'u. A i loko na'e he hālūa. 'Oia ka mo'olelo, mamake kēia po'e menehune, hāpai i kēia, a kēia ke kanaka kūpua kolohe. He kuahiwi ai mahape, Moa-nui-a-hea, ka inoa o kēlā.*
- KM: *Hmm, Moa-nui-a-hea?*
- KK: *Moa-nui-a-hea. A 'ike kēia po'e menehune, ua 'eli lākou a ho'okomo i ka lā'au, no ka ho'omākaukau 'ana e hāpai i kēia. A kēlā lua, ai no ma laila. Kama'ilio mai kēia mo'olelo...na ke kanaka i wehewehe mai kēia mo'olelo, "Ai nō kēlā lā'au i loko. He kauila.*
- KM: *Hmm, kauila.*
- KK: *'Oia ka lā'au.*
- KM: *Ua 'ike 'oe i kekāhi o kēia po'e kauila?*
- KK: *A'ole wai i 'ike.*
- KM: *Ua 'ike paha 'oe i ka lua?*
- KK: *Kāhi i 'eli ai.*
- KM: *Ohh!*
- KK: *Pehea lā, ma loko o kēlā wahi? A'ole au i kama'āina loa. A noho mai kēia kūpua i Moa-nui-a-hea, a 'o'ō 'oia. Kani ka hola 'ehā. No ka mea, ka mo'olelo o kēia po'e menehune, ka po'e 'ōia'i'o wale nō. A'ole lākou mamake ka po'e wahahe'e. A ho'omaka kēia kūpua e kani like me ka moa, 'o'ō, a ha'alele kēia po'e menehune. Pau lākou.*
- KM: *A'ole hiki iā lākou ke hana i ka lā?*
- KK: *A'ole, pō wale nō.*
- KM: *'Oia ke kumu i ha'alele i ka hana.*
- KK: *Pau ka hana. Ka mo'olelo o ka menehune, mamake lākou e hana, kēlā manawa hana lākou a pau ka hana. Nui nō nā wahi kūpua kēia po'e menehune e hana ai. Ua like me kekāhi mo'olelo ai i Kahalu'u, kēlā pā.*
- KM: *'Ae, Kaleikini.*
- KK: *'Ae, kēlā pā o ka menehune. Pēlā nō. 'O'ō ka moa, pau! A 'ike 'oe i kēlā pā ma waho o kēlā paka.*
- KM: *'Ae. 'Oia ke kumu a'ole hiki iā lākou ke ho'one'e iā 'Akāhipu'u ai malalo i Pu'u Mau'u?*
- KK: *Pu'u Mau'u. Mamake lākou e lawe i kēia kuahiwi i po'i i luna o Pu'u Mau'u. [chuckles]*
- KM: *Hoihoi!*
- KK: *'Oia ka mo'olelo nui o kēia po'e menehune. A pēlā ho'i nā mo'olelo o kēia Puhi-a-Pele.*

- KM: 'Ae. *Mahalo nui!* [pointing to locations on Register Map No. 2035] *Eia ho'i o Puhi-a-Pele.*
- KK: 'Ae.
- KM: *Eia o 'Akāhipu'u, ma'ane'i.*
- KK: 'Ae.
- KM: *Moa-nui-a-hea, aia mauka.*
- KK: 'Ae.
- KM: *Eia o Kileo, Puhi-a-Pele.*
- KK: 'Ae... [pauses]
- ...Anyway being as inquisitive like you, to know all of this different stories, I don't think so that anybody else would come ask.
- KM: *Mahalo. Kūkū, like I said, inā hewa wau, e hui kala mai ia'u. A'ole makemake au e ho'oluhi iā 'oe.*
- KK: No, no, no. I took the time off today.
- KM: *Mahalo! A aloha i kou ali'i wahine, me nā hoahānau.*
- KK: *Mahalo* to you for coming and joining together to... I think in this way of discussing, I've never sit down like this to [chuckling] to just talk about these things.
- KM: It's so important.
- KK: Yeah.
- KM: *A inā 'ae mai ke Akua, ke ho'omau nō.*
- KK: It's only time...
- KM: 'Ae... [pauses] *Mahalo, mahalo nui!*
- KK: No, I think that is a good history for the younger generation to grow with.
- KM: Yes.
- KK: So its' a good idea for us to sit down and talk. For your part, I would honestly say you are doing a really good research. Probably because you were brought up on the same line. You know, *hānai* and you were brought up on the same line, you've seen the hardship of those days...
- KM: *Mahalo ke Akua.*
- KK: Oh yes, without him, we know nothing. Just like my time, as I say, going fishing. I still go throw net yet, and I still love to fish and still go in the water. I was not like my brother Val, he go swim, spear, and all that.
- KM: 'Ae, brought up different. He stayed down Kailua with the *kūkū* them.
- KK: My father them. I was up here, and off and on, I go down fishing. So I still have that in me. Of course now, the fish are not like before. Big difference! You imagine, during the war, I leave home early in the morning, ten 'o clock, I'm



home with this *kilu*, basket of fish. And my father used to get after me because I leave early. I like to go down early. So I make the clock go off at four 'o clock [chuckling], or three 'o clock in the morning.

KM: Hmm. So big change. Before, when you folks took fish, you took what you could use, what you needed?

KK: Yeah, not to abuse. But even still today, we don't abuse. We catch and we share. That's what was taught to us.

KM: So how come there's not so much fish now, you think?

KK: I think there are a lot of people who are talking about pollution. That's one way. And when they brought this new fish in, the *ta'ape*. And what I understand is that the *ta'ape* eats all the baby fish.

KM: When you were young, were people still sort of respecting the fisheries. Like now, anyone from any where, can go fish where ever they like.

KK: There was no restriction.

KM: So maybe too many people now, taking too much.

KK: Well, I don't think it's just that. It's not what the people are taking, the fish are there. But to me, the fish are more scared, *'āhiu*. If you go dive outside in the deep, you going see the *nahu manini* outside there. But during our days, we can go from here to there, by the time we go one mile, your basket full. We just go there, we throw the net, we catch the fish, we take. So today, I can go from Puhili all the way up to the lighthouse and come home with only a few fish, that's all.

KM: Amazing.

KK: Like me, I don't go all over, I only go to my *kama'āina* [familiar] place.

KM: Places that you've gone to from when you were young, and that your papa them went to?

KK: Yeah. Like Wawaloli, has one channel. We go down there, and early in the morning, this last time, we caught one *ka'au*, *uouoa*, the silver fish. We brought 'um home, we shared that. Everybody ate. Sao we still have those exchanges with some of the old timers and the young generation. We catch, I take 'um down there and get fruit. I'm welcome to take whatever I like. Even that fruit, we bring back and we share that, we try not to waste. So that's from the old generation to the young generation.

KM: So it passes on.

KK: When you give... I would say to you Kepā, there are a lot of people that I treat the same. When you eat the fish, you eat the fish. You not going come home and clean. A lot of people, they do that. They love to catch, but they don't clean, and they give 'um to you. Which is okay. But the idea from my side, I catch, I clean, I give you and you eat. That's it.

KM: Hmm. Interesting, because that was how your *'ohana*...

KK: That's how my father was, so I passed this down to my children, the same thing. So we catch, we clean... We clean at the beach, real clean, plenty water eh.

- KM: Yeah.
- KK: It's all clean. So we throw net or what ever fish we catch, it's all cleaned. We spend the time to clean and we share that with everybody.
- KM: Hmm. *'Oia ke ano o nā kūpuna, hā'awi. Kōkua i nā mea nele ai, hā'awi.*
- KK: Yeah. What you give, you going get more.
- KM: 'Ae.
- KK: You make life a joy, happiness within yourself, you get that feeling of *aloha*. As I say, in man's life, you should have that, love, peace, and joy with it, prosperity. So here you coming with this. This way, to give you that inspiration. And I think that is another part where our life must have that inspiration to go with and learn. Not something that is sarcastic, *ho'opunipuni*, or make up, something like that. Because we never can tell, there's a guy who's going to be older than you... [chuckles]
- KM: Yeah, that's how. Like you said, *'ekolu mea nui!*
- KK: Yeah... Well, you have taken the initiative, the time to make that a value, to come from Hilo to here to get something which will fulfill your mission.
- KM: *Mahalo nui!*
- KK: I value that action. If you don't do that, then you have nothing to preserve.
- KM: That's right. That's why I wanted to go ahead, and asked you to take the time for this. It's important.
- KK: No, no, thank you.
- KM: I wanted to take the time. *Mahalo nui iā 'oe...* [end of interview]

**Personal Release of Oral History Interview Records:  
Kekaha (Honokōhau-Kūki'o) Region Oral History Study,  
District of Kona, Island of Hawai'i**

The interviews referenced below were conducted by Kepā Maly (*Kumu Pono Associates*) as a part of a study of archival and historical documentary resources and cultural assessment study, prepared in conjunction with an Environmental Impact Statement - Land Use Boundary Amendment Application for Lanihau Partners, L.P. at Honokōhau; and in conjunction with preservation site planning at Kūki'o, North Kona (Kekaha Regions), Hawai'i.

Date of Recorded Interview: December 11, 1999, May 15<sup>th</sup> and 22<sup>nd</sup>, 2000.

I, George Kinoulou Kahananui Sr., participated in the above referenced oral history interviews with Kepā Maly, and hereby give permission to Kepā Maly to include excerpts of the released interview transcripts in the studies he is preparing for lands of the Kekaha Region. This permission is granted, subject to any restrictions listed below:

(a) Quotes from the interview(s) may be used as a part of the final report on historic and cultural sites and practices in the Kekaha study area, or reference may be made to the information in the interview(s). Copies of the interview records may be made available to appropriate review agencies.

☒ Yes or no: \_\_\_\_\_

(b) The interview records may be referenced by Kepā Maly for scholarly publication.

☒ Yes or no: \_\_\_\_\_

(c) The interview records may be housed in a library or historical Society collection for general public access.

☒ Yes or no: \_\_\_\_\_

(d) Restrictions:

George K. Kahananui Sr.  
George Kinoulou Kahananui Sr. (Interviewee)

Kepā Maly  
Kepā Maly (Interviewer)

Address: P.O. Box 2787

Kailua-Kona, Hawai'i 96745

July 27, 2000  
Date of Release

**George Kinoulou "Kino" Kahananui Sr. - Personal Release of Interview Records**

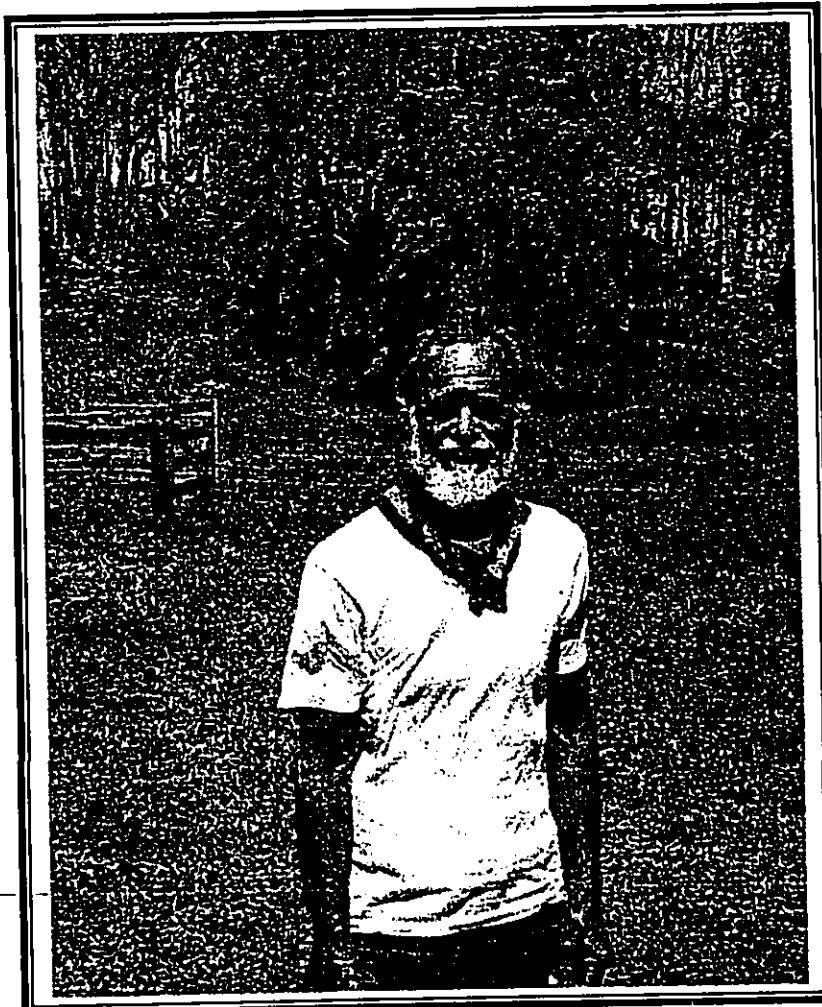
*John Hills Ka'iliwai  
(with Debbie Ka'iliwai-Ray)  
Oral History Interview at Pu'u  
Anahulu with Kepā Maly  
February 18, 2000*

John Hills Ka'iliwai was born at Lanihau in 1936. His mother was of Ka'awaloa, and his father was of Hōnaunau. The Ka'iliwais lived as tenants under the Greenwells, and the elder Ka'iliwai learned about the Kailua vicinity fisheries, and was well respected for his knowledge of the region.

The Ka'iliwai home was situated right at the intersection of the old Kailua-Kekaha Government Road (the coastal road) and the Kailua Kohanaiki Government Road, (generally the location of the present-day, Palani Road). Most of the free time of John Ka'iliwai's youth was spent travelling the old Kailua-Kekaha road and near-shore fisherman's trails to fish at Maka'eo, Honokōhau, Kaloko, and as far as Kalaoa. With his older brothers and their friends, he also worked the Kaloko and Honokōhau fishponds, then under lease to Francis Foo (En Foy). It was through these experiences that John became familiar with some of the features of Honokōhau and vicinity.

John's recollections of use of the fishponds and the importance of the Honokōhau-Kaloko fisheries coincide with those of the elder interviewees, and demonstrate continuity in practice. Also, like the elder Hawaiian interviewees, because the lands of Honokōhau were private, he did not venture too far above the 'Aimakapā fishpond. Travel through the area was restricted to the old government road and lower, near shore trails.

John's recollections of features near the shore is excellent, and in the interview, we drew out several features (sketch included in the interview). During the interview several historic maps were referenced, and when appropriate, selected sites were identified on the maps as well (see Figure 2). Mr. Ka'iliwai did not have any specific comments about the proposed Lanihau Partners project.



*John Hills Ka'iliwai  
At Pu'u Anahulu, June 2000.*

John's wife was Edith Ka'ililauokekoa Ha'o, a native of Pu'u Anahulu, and their daughter Debbie Ka'iliwai Ray helped to make arrangements for the interview. (This interview was conducted as a part of a larger oral history program for the Pu'u Anahulu-Pu'u Wa'awa'a region of Kekaha (Maly 2000b). This transcript includes only excerpts that establish how Mr. Ka'iliwai came to know about the Honokōhau-Kaloko vicinity, and his specific recollections of the area.

(begin interview transcript):

KM: ...So uncle, we're sitting here at Pu'u Anahulu, with you and your daughter?

JK: Yeah.

KM: Could I just ask you if you would share your full name please and your date of birth?

JK: My full name is John Hills Ka'iliwai and May 2<sup>nd</sup>, 1936.

KM: 'Ae. And your middle name again?

JK: Hills.

KM: Hills?

JK: Yeah, I got that from...

DK-R: [chuckling]

KM: So for Nāpu'u, for up the hills?

Group: [chuckles]

JK: No, I was named after this man, he was like a county guard, he worked for the Court House as a clerk.

KM: Down at Hale Hālawai?

JK: Yeah, the old court house. His mom is a Tahitian and he's part *haole*. But the mom and him came over to Kona and the mom passed away and was buried by Moku'aikaua Church.

KM: 'Ae.

JK: My mom was good friend's with his mom, they used to call her Mama Hills. So when I was born, they was all good friends with my father and mother and they named me after him. Hills.

KM: His first name?

JK: His first name is John Hills.

KM: John Hills, oh so you named for him?

JK: Yeah.

KM: With your 'ohana, Ka'iliwai?

JK/DK-R: [chuckling] Yeah.

KM: Oh, they must have felt real close yeah?

DK-R: [chuckling]

JK: Yeah...

KM: Well, *mahalo* and just so we can please, Debbie give me your full name and date of birth?

DK-R: Sure. My name is Debra Lee Ka'iliwai-Ray and January 16<sup>th</sup>, 1965.

KM: 'Ae.

JK: You never tell all!

DK-R: Debra Lee Puanani Ka'iliwai-Ray.

KM: *Mahalo*.

JK: [chuckling]...

KM: We were going to just talk a little bit about your up bringing. And you were talking earlier that mama when she spoke Hawaiian it sounded more like the older style with the t and maybe w like that, a quicker, abbreviated language.

JK: Yeah.

KM: Kind of a little different Hawaiian than what you hear commonly spoken today, yeah? What was mama's name?

JK: Mama was Mary Kamakele Ka'aihue.

KM: Kamakele Ka'aihu'e.

JK: Yeah.

JK: So we come under the Kamakele.

KM: 'Ae. Where was she born?

JK: Down at Ka'awaloa.

KM: Ka'awaloa?

JK: Yeah.

KM: On the flats, *makai* or was *mauka*?

JK: I don't know. I think *makai*.

KM: *Makai*?

JK: On the ocean... My father was a fisherman. They go by that, reading stars you know how they do that?

KM: 'Ae.

JK: They do their thing when they're fishing.

KM: Because they mark where they are and where their *ko'a*?

JK: Yeah, I think so. The *ko'a* like that you go out most times, they pinpoint, no?

KM: 'Ae.

JK: They pinpoint where.

KM: Mark one area here, one there?

JK: Yeah.  
 KM: Triangulate?  
 JK: Yeah.  
 KM: Mama's 'ohana is from Ka'awaloa and that's Kamakele Ka'aihu'e?  
 JK: Yeah, Kamakele Ka'aihu'e.  
 KM: About when do you think mama was born?  
 JK: I don't know.  
 DK-R: She was forty-five when she had dad.  
 KM: Oh, so mama was born about 1891.  
 JK: Yeah, something inside, 18... something.  
 KM: Okay. Your papa...?  
 JK: Uh-hmm.  
 KM: Who was papa and where was he from?  
 JK: From what I heard he come from Hōnaunau.  
 KM: Hōnaunau?  
 JK: Yeah. He is George...all the time I thought it was Lewis. His name is George Lewis (also L-u-i-) Ka'iliwai, he's from Hōnaunau.  
 KM: Hmm... You remember some of the Ako boys?  
 JK: Yeah.  
 KM: Down in Kona.  
 JK: The one I know more is Reynald.  
 KM: Yes.  
 JK: And Herbert.  
 KM: Herbert?  
 JK: Yeah.  
 KM: And Herbert's brother Val?  
 JK: Yeah.  
 KM: They did speak about...  
 JK: Val is about the same age as my older brother.  
 KM: Yes, he was born in 1926.  
 JK: My older brother is [pause thinking] Bobby.  
 KM: ...Uncle Val talks of your 'ohana and I thought it was kūpuna, very fondly, and their role as fishermen.  
 JK: Yeah.

KM: In the Kailua, Keauhou area like that.

JK: Yeah, because that's my older brother Robert. He passed away in Moloka'i.

DK-R: Kalaupapa.

JK: Kalaupapa.

KM: Oh yeah?

JK: He had... [pauses]

KM: *Ma'i?*

JK: He got that so he went to Kalaupapa. My mom always talked about both of them because he always goes spear fishing. When I was small, my brother had already passed away when my mom used to talk to me about it. I didn't see my brother or my older sister. She used to talk about it and she used to bring out my brother's spear and his diving fins. As a small boy I used to like to go fool around but his spears was like maybe about almost 3/8<sup>th</sup> of an inch thick, and so that's why they said they'd like to go spear *ulua* like that, the big fish.

KM: 'Ae.

JK: They go free diving. They used to talk all about it.

KM: 'Ae.

JK: And we went restore the canoe, Kai Malino.

DK-R: You folks did?

JK: Yeah. When my older brother was...they had the racing canoe... They used to paddle canoe and after they went *pau*, I guess they went and they left 'em inside that old Upchurch house.

KM: That's right, yes.

JK: And then they left 'um was underneath the house. Then when Kai 'Ōpua started again, that's when I was just about sixteen years old. When they started again then we went over to Willie Upchurch's house underneath, and then we got the canoe out. And then Johnny Manō and everybody.

KM: 'Ae.

JK: They put 'em all together. Oh, had big *puka*.

KM: Was Moku'ōhai with you folks, Charlie working with you folks?

JK: He didn't come down our place but he made canoes up at Nāpo'opo'o, *mauka*.

KM: 'Ae.

JK: And that's by Enriques' house. That's where Moku'ōhai family was because Enriques, he get *koa* place up *mauka*, he get his ranch up there so they go get the *koa* and they bring 'em down. Moku'ōhai was the one who made all the Hōnaunau canoes. Nice how he made, nice. I wish I knew how to make that kind.

DK-R: [chuckling]

JK: Charlie Moku'ōhai, he made canoes...



KM: ...Now, when you were born in 1936?

JK: Yeah.

KM: Where were you born, where was your family living then?

JK: Right in Kailua.

KM: Right in Kailua?

JK: Yeah.

KM: Do you know where Ka'elemakule Store was or Akona?

JK: Yeah.

KM: In relationship to that, or McWayne's place, where.

JK: McWayne's place?

KM: Uh-hmm.

JK: You know McWayne, right around the corner and used to get a cow pen on the fence?

KM: Yes, yes.

JK: Right by where Seaside Hotel is.

KM: *Pā 'eke*, so right inside?

JK: Right now it's Seaside.

KM: Seaside.

JK: Right by the parking lot.

KM: That was you folks?

JK: Yeah. That was Lanihau.

KM: 'Ae.

JK: That's Lanihau, Greenwells place.

KM: 'Ae.

JK: That was us. I was born at home. My mom was like a midwife, all her children were all born home and then the doctor just sign the paper [chuckling].

KM: Oh yeah?

JK: Yeah, everybody that's why people who live around the area, and then if they at time to give birth like that they come up.

KM: The *kahea*?

JK: Yeah. They come up the house or my mom would go down there and then when I was born I think was Doctor Bergin.

KM: Oh, yes.

JK: Bergin was my doctor.

DK-R: Yeah.

JK: And then what my mom did was go get the telephone call up and then make the paper.

DK-R: [chuckling]

JK: How the baby, okay? Okay, he sign the paper.

Group: [chuckling]

KM: *Ke ola nei.*

JK: Then all the other one's came, and then Dr. Seymour was the same thing.

KM: And you were the baby?

JK: Yeah.

KM: How many brothers or sisters did you have?

JK: I get four brothers and one sister.

KM: 'Ae.

JK: Supposed to be two sisters but the older one died when she was a baby.

DK-R: She was the one yeah, a red head, with green eyes?

JK: Rose.

DK-R: Fair, and there's one cousin that came out the same way.

JK: Yeah, came out the same way. [chuckling]

KM: What did mama do? She took care you folks and they call that *wahine ho'opale hānau*, like the mid-wife?

JK: Yeah.

KM: Mama did that? Did mama do work at other things or?

JK: Well she did, we would pick coffee and all whatever kind we need to do, go fishing.

KM: Was papa primarily a fisherman?

JK: Yeah, he was just like a regular fisherman and a politician too [chuckles]. A lot of the old timers remember him for a politician. I guess he tried to run for some office ... But he was mostly just a regular fisherman. I'm kind of not too familiar with my dad because I was about nine years old when he passed away.

KM: Oh, I see.

JK: My mom is the one that raised me up more from baby until time now. I only know how for play with all his fishing equipment and the things he had.

KM: Did daddy go out canoe, go out 'ōpelu fishing like that or?

JK: He was mostly with the...he went 'ōpelu fishing but he was mostly with the sampan, sport fishing. He was with the Finlayson.

KM: Oh.

JK: Finlayson, the sport fishing. He was one of the first sports fishermen.

JK: That's the time with Kona Inn, with Childs and everything. My father was the one that took people out go sport fishing.

KM: Oh.

JK: My father he had only one leg.

KM: Yes.

DK-R: Mūmū they called him.

KM: 'Ae.

JK: He was like one of the first, same with Bobby Leslie, they all about the same time, when they went fishing. They're all about the same age. I just like to play with all his fishing equipment because he used to make his own *aku pā*.

KM: Out of shell still yet or he used something else?

JK: No, the shell. The kind *pā*, the big pearl shell.

KM: 'Ae.

JK: He make his own cut, make his own everything, make his own line everything.

KM: Twine, tied all together?

JK: Yeah.

KM: Just like before?

JK: Yeah.

KM: Get the *pā*?

JK: Yeah.

KM: Get the hook?

JK: Get the wild pig.

KM: Hair? On the edge?

DK-R: Yeah.

KM: For make it attractive to the fish?

Group: Yeah.

KM: Wow, so he still made his *pā* like that?

JK: Yeah. Everybody used to make their own just like Aunty Millie was saying like her dad too. Everybody make their own *pā* because everybody like to have their own. How the fish bite.

KM: That's right.

JK: Some the colors inside that *pā*. That's why my dad used to...when he passed away he had I don't know how many plates he had. All, everything but...

KM: Your 'ohana, no more none of those *pā* now?

JK: I think they have but they don't say nothing. I don't bother because my mom, long time before we used to ask, no... She said, "No, Us go over there only going make more humbug, make *pilikia*." After that we say okay. But like my dad's things, I'd like to have 'em but my brother had it and that's theirs now. I no like make more trouble [chuckling].

DK-R: Dad went to the Air Force.

JK: To the service.

DK-R: Came back the house was, didn't even know they broke the house down.

KM: Down where Seaside one was?

JK: Yeah.

DK-R:: Yeah.

KM: Was that your folks 'āina?

JK: No that was leased from Greenwell, Lanihau.

KM: Yeah. Let me just open up this map. This is about a 1928 compilation map from the Real Property Tax Office. [pointing out locations on the map] This is what became Palani Road.

JK: Yeah.

KM: Coming up here, here's the wharf roughly that might be Ka'elemakule and then here's the little road cut through.

JK: The old road?

KM: Actually the restaurant yeah, is over here now?

JK: Yeah.

KM: That Ranch House Restaurant, on the old road?

JK: This is the old, that's the one going out to Honokōhau.

KM: 'Ae, Honokōhau.

JK: Yeah, my house right over here.

KM: That's right. So this would be your house?

JK: Yeah.

KM: We're just making a little mark here. That's what uncle Val said too. But this 'āina was already leased.

JK: Yeah. Our property, like say this stone wall this is Ka'elemakule over here.

KM: 'Ae, Ka'elemakule.

JK: And then this stone wall on that one.

KM: 'Ae.

JK: And this is McWayne.

KM: 'Ae, McWayne.

JK: Just like Ka'elemakule was their own property no?

KM: 'Ae.

JK: From our place up, and then on this side of the road, went up, it was all Lanihau.

KM: 'Ae.

JK: And then run up, get the old road over here too?

KM: Yeah.

JK: Coming up?

KM: Yeah, that's right.

JK: Then run up here someplace.

KM: Yeah.

JK: That was all Lanihau. That's why I say when I went away and I came back. We had a lease with the old man...

KM: Frank Greenwell?

JK: The father?

KM: Yeah.

JK: Yeah, the old man. My dad had a lease with him as long as one of them is still alive.

KM: 'Ae.

JK: They can stay on the property.

KM: Yeah.

JK: So, we didn't think nothing because my mom was still alive yet.

KM: 'Ae.

JK: After when I went inside the airforce, I guess that's when the old man passed away and then the son took it over.

KM: I see.

JK: Then when the son took over...that's why all the Akau's. The Akau family was staying right over there.

KM: Yeah.

JK: Across the road.

KM: Across the side?

JK: Yeah, yeah. Was across the side, and pretty soon you look again all the families over here, Akau and then had [thinking] over here was the kind and up here was Dalmo was staying up here, that was before everybody moved out.

KM: Dalmo?

JK: Yeah. That's another family. And then when I came back all these houses over

here was all...

KM: Gone?

JK: Slowly going. I didn't think nothing then pretty soon then I came home again, there's no house. [chuckles]

KM: When did your mama pass away?

JK: My mama passed away in the '70s.

KM: Oh.

JK: She died, I think she was seventy something years old.

KM: Oh.

JK: I was in Hilo when she passed away.

KM: The house was gone long before mama passed away?

JK: Oh, yeah. She had to go stay with the old man Kalele, which is 'ohana too. Family to us on mama's side. So he had another small house and then my brother Danny and the family moved with mama and all up...So lucky the taxi driver knew where they was, so...[chuckling]

KM: Oh yeah, otherwise you go home, *pau*, where am I going?

JK: [chuckling] So I come over there, I tell him "take me home." He tell me "okay." I go and I tell him "over here." He tell me, "no." I tell "why?" "No more house." And I tell "where stay?" So he took me up to the new one.

KM: Amazing!

JK: From the old airport.

KM: Maka'eo side?

JK: Yeah, Maka'eo. Now, no can find things now.

KM: I know, yeah?

JK: Yeah. My dad and them used to plant pineapple down there.

KM: Maka'eo?

JK: Yeah.

KM: 'Ae. I heard it was 'ono pineapple!

JK: Oh, it's small and sweet!

KM: Sweet!

JK: We go down there and we all go pick pineapple. I went back and look at the place but too much homeless people now. They go inside and they sleep all inside over there.

KM: All inside caves and everything.

JK: Yeah.

KM: As a child, what were some of the things that you did?

JK: We did anything we can do [chuckling].

KM: Anything?

JK: We did everything. We went surfing, we went fishing...most times fishing.

KM: Hmm. Where were your best fishing grounds? Where did you like to go fishing?

JK: Mostly out...for whatever we like no. And the best fishing ground is outside, it used to be [pause thinking] where that? That second light house? Keāhole.

KM: Oh, Keāhole.

JK: Yeah. The farther you come from town the fish is more tame.

KM: 'Ae.

JK: We used to walk come over come down go over all the way to Kaloko like that.

KM: You folks walked the old road or along the shore?

JK: Yeah, the shoreline.

KM: The shoreline trail?

JK: Yeah.

KM: So you go from Kailua?

JK: Yeah.

KM: Along the trail?

JK: Yeah. And then go and get one nice spot you look and then we go diving. We take lunch and everything with us. Mama not looking we grab whatever we can we put 'em inside the pail we go.

Group: [chuckling]

KM: And what you folks go you walk along the shoreline trail?

JK: Yeah.

KM: So you passed Honokōhau?

JK: Yeah.

KM: Uncle, when you were going past Honokōhau was anyone living down there? The old man Kanakamaika'i, anyone?

JK: Yeah, had some Filipino's were staying down there.

KM: A Filipino man.

JK: At the old man Kanakamaita'i's place.

KM: Aunty Mary Makapini?

JK: Yeah, Makapini them. Their place was down there. Had another Hawaiian lady, I forget her name. She was staying way in the front in the front house closest to the edge, in the front.

KM: Can I for a moment then...if we can look [pointing out locations on map] if this is

the boundary between Kealakehe and now the harbor is over here?

JK: Uh-hmm.

KM: Here's Honokōhau, there's the point, the small fishpond then you go here has the big fishpond over here. Now I don't know if you remember there's a *heiau*?

JK: Yeah.

KM: Okay, near this point here.

JK: Uh-hmm.

KM: 'Ai'opio?

JK: Yeah, the fishpond.

KM: Kanakamaika'i?

JK: Kanakamaita'i over here.

KM: 'Ae, okay roughly in there. Had a couple other... You know before, used to have a church down there too. But that church was gone.

JK: No more, was gone already.

KM: Was gone already.

JK: All I know had, see where this big pond stay?

KM: 'Ae.

JK: Behind here had the old man, Pali.

KM: Pali Ka'awa?

JK: I think so.

KM: 'Ae, Pali Ka'awa.

JK: That's right, that's where his house was.

KM: Behind the big pond?

JK: Yeah, behind this is Akona Pond?

KM: 'Ae.

JK: Akona Pond and then over here had the *mākāhā* come out.

KM: So had a *mākāhā*?

JK: *Mākāhā* come outside. The old man Pali used to be over here. Used to get one old man [pause thinking] get one old man [thinking]... A Filipino, he used to stay someplace over here.

DK-R: The one with the donkey?

JK: Yeah with the donkey, Kaluia.

KM: Kaluia?

JK: Old man Kaluia and then old man Pali, them two come, they come and then they come in town. [chuckling]



KM: Kaluia was part Hawaiian or Filipino?  
 JK: Filipino.  
 KM: They give him a Hawaiian name, Kaluia?  
 JK: I guess, yeah, Kaluia.  
 KM: Okay.  
 JK: He takes care of donkeys, him. He's a donkey man. Oh, he come down Kailua, and then...you know where our place is?  
 KM: 'Ae.  
 JK: Our place over here.  
 KM: Your place *ma'ane'i*?  
 JK: Yeah. And over here used to have like one empty lot, no?  
 KM: Yes, yes.  
 JK: Empty lot. Kaluia and old man Pali used to come they put their horse and donkey over there.  
 KM: Was this the empty lot for the *pā pipi* too, over here, when they drive down? Or the *pā pipi* was below?  
 JK: No, no, was below.  
 KM: Okay.  
 JK: You know where the service station stay now?  
 KM: Yes, that's it.  
 JK: That's one empty lot.  
 KM: That's where the empty lot was, so that's where the donkey would stay. So they'd run the old trail, the *Alanui Aupuni* from Honokōhau?  
 JK: Yeah, go all outside Honokōhau, they use that road all the time. Night time, we used to laugh, come evening time. Because they come morning time for shopping. Go downtown they shop at Kim Chong Store. [chuckles] Then they come back late at night, they go inside Oceanview drink.  
 Group: [chuckling]  
 JK: They going home 'eh. Laughing, they come and the old man feeling high and he come on the old trail see the old trail go behind here [pointing out on the map]  
 KM: 'Ae.  
 JK: The one come down to Hulihe'e Palace?  
 KM: 'Ae.  
 JK: That old trail, they use that old trail come up. They'd be yelling for his donkey and his donkey he no tie 'em you know?  
 KM: Yeah.

JK: He call, he call, Pu—na—! Pu—na—! Hoo, the donkey stand up and the donkey walk down the trail go meet him.

DK-R: He's feeling too good?

JK: feeling too good, and the donkey lay down.

KM: For him to get on top?

JK: Get on top.

KM: Amazing!

JK: He only stay like that and the donkey going home.

KM: Yeah. The donkey knows, was so *ma'a* to the trail.

JK: Yeah, so *ma'a*.

KM: He took the Old Government Road.

JK: Only the old man take care. I used to laugh, I come outside and I tell, ma "what's that?" "That's the old man Kaluia going home."

DK-R: [chuckling] Too bad not like that now, we wouldn't have DUI's!

Group: [laughing]

KM: That's right, yeah! And it is it's so amazing because like your story here. When Akona, I guess was doing something with the pond getting mullet or *awa*? Mullet like that?

JK: Yeah, he had his own workers the Filipino's.

KM: 'Ae.

JK: And they would go surround at Christmas time or time like that.

KM: So this is... You were born in '36, so this is between?

JK: Like in the...

KM: Before war time?

JK: Even in the '50s.

KM: Oh, so as late as the '50s then?

JK: Yeah.

KM: Wow, amazing!

DK-R: Tell him what you would do, all you folks. The song you folks would sing. When you folks would go and help him at the pond. When you folks, only the boys go sixteen, seventeen and you folks waiting for the *haole* lady come out. [chuckling]

JK: Where?

DK-R: Remember? You said that you folks got to go help clean and then you folks had that song.

JK: Oh, I think Kaloko that.

DK-R: Oh, Kaloko.

KM: We'll keep going here in a moment. The one thing to they say that sometimes the donkey was so smart that they don't even go with them, they load the fish on top and they just send 'em to Kailua and they go down to the store yeah?

JK: Yeah.

KM: You've seen that too?

JK: Yeah.

KM: Amazing! And the old man's donkey was called Puna?

JK: Pu—na—! Pu—na—! And he knows already, the old man is coming up [chuckling].

Group: [laughing]

JK: Then the old man Pali too, he come, and his horse is so smart too. He come he walk up and the horse comes.

KM: Do you remember the man John Kealoha Nihi?

JK: [thinking] No, unless he got a different name maybe.

KM: Maybe. See, Nihi was from South Kona side. But he married one of the Kanakamaika'i sisters, Violet. I did an interview with Aunty Violet she's Quiddaoen, married Quiddaoen and the sister is Harp, Pua Agnes Harp. In the '30's as babies very early '30's they came down here and lived with...

JK: Kanakamaika'i

KM: ...Kanakamaika'i them. Then the mama and papa went 'oki. Okay. So you folks would walk along the old trail here?

JK: Yeah.

KM: You remember the pond down here and Pali you think was still living somewhere behind, by the big pond?

JK: Oh, yeah.

KM: The big pond?

JK: Yeah, the big pond.

KM: 'Aimakapā?

JK: Yeah. He was still staying behind there.

KM: You remember that behind the pond there's like an 'a'ā pali, yeah the lava come?

JK: Yeah, yeah.

KM: May I ask, did you ever hear about the 'ilina, the grave site that's up mauka?

JK: No.

KM: Okay. There's interesting, there's something that even looks like a hōlua.

JK: Yeah, get hōlua behind.

KM: You knew about that?

JK: Yeah.

KM: There's a place and had little *hale pāpa'i*.

JK: Yeah.

KM: Shelter where the grave site was right there and the *hōlua* runs down right by there.

JK: I know there's a *hōlua* but I never know there's graves. I only know get graves down Kaloko.

KM: Kaloko. So you folks would continue, you'd walk the trail along the *lihi kai*, the ocean.

JK: Yeah.

KM: And then at Kaloko so you folks would go down to Kaloko pond too?

JK: Yeah but we no go inside the pond.

KM: Who was taking care of the pond?

JK: That's the one... [thinking] Who's that the postmaster?

KM: Not Akona?

JK: No, Akona was only at Honokōhau.

KM: Honokōhau.

JK: Kaloko was...

DK-R: The one, the wife... [thinking]

KM: *Pākē* last name?

JK: Yeah. He's related to Kim Chong...[thinking]...Foo.

KM: Okay. So anyway then, you folks would then continue what did you do when you got down to the Kaloko Pond and the *mākāhā* was...?

JK: Yeah, get two.

KM: Uh-hmm. What did you folks do when you go down?

JK: We go diving outside here, we go diving outside. See over here right next to Kaloko pond, get another house over there.

KM: 'Ae, that's right.

JK: That's they call that house [thinking] Catalino.

KM: Catalino?

JK: Catalino's house, I think that's Palacat.

KM: Palacat.

JK: That's where John (Joe) Palacat them was. The one Undo, Undo just passed away.

DK-R: Right, right.

JK: They was down there first and from there they moved down to Maka'eo.  
 KM: Maka'eo.  
 JK: Maka'eo, they had one big house over there.  
 KM: 'Ae.  
 JK: Right across what we call one stone in the water, Pōhakuloa.  
 KM: That's right, 'ae.  
 JK: They get one house over there.  
 KM: Just inside the Pōhakuloa?  
 JK: Yeah, get one two story house and that's where the place was. Undo moved down here, and from over there they moved down to AmFac.  
 KM: Undo?  
 JK: That's my classmate.  
 KM: Oh.  
 DK-R: John Palacat?  
 JK: He's John Palacat but we call him Undo. We also paddle together, he was our captain.  
 KM: Part Hawaiian or pure Filipino?  
 JK: Pure Filipino.  
 KM: Oh yeah, oh.  
 JK: Then they all moved down, they were all close.  
 KM: How did they come to live out by Kaloko?  
 JK: I don't know.  
 KM: Were they fisherman?  
 JK: Yeah.  
 KM: Did they take care of the pond like that?  
 JK: No, no they didn't take care, they went fishing for themselves.  
 KM: They went fishing.  
 JK: Yeah. Because their father was a regular fisherman. He goes out on his canoe. The father is really a... his canoe is like the old Filipino style they put sails up and then. Too good, he sail you know he don't paddle.  
 KM: He go by himself then?  
 JK: Yeah.  
 KM: He can go out?  
 JK: He can go out, he come back.

KM: Amazing!

JK: Us we think 'Hoo, bumby the canoe *huli*.' [chuckling]

Group: [laughing]

KM: Too good yeah?

JK: Yeah, the old man was good and then that's why Undo used to do his own thing in Kailua.

KM: So what is this story about you guys singing songs at Kaloko? [chuckling]

JK: We used to go over there, you know Luciana Makuakāne?

KM: 'Ae.

JK: The brother Moke, Moses. He was like an old timer going to Kaloko for Foo.

KM: That's right Foo, he was the postman too?

JK: He was the postmaster.

KM: That's Foo, okay.

JK: Us, we call him En Foy.

Group: [laughing].

JK: He was like the old timer all us going down there and you know fish with En Foy.

DK-R: Outside?

JK: No, no inside the pond.

KM: In the pond, Foo had a lease like, from Hu'ehu'e.

JK: He had the lease from Hu'ehu'e.

DK-R: Oh!

JK: Over here, used to get the house, one old house, that's the En Foy house that.

KM: En Foy?

JK: Yeah, us we call En Foy [chuckles].

KM: But Foo?

JK: Foo, yeah. From over here get the road go up.

KM: 'Ae.

JK: The other old road go back.

KM: 'Ae, the *Alanui Aupuni*, the old Government Road, goes more *mauka*, or inland.

JK: Yeah. Because before, was all the kind what they did was take the bulldozer and just went over the old road.

KM: 'Ae, 'ae. So that's how?

JK: That's how. That's why now when you see the telephone company with their lines that's the old road they're following.

KM: 'Ae. Right on the edge and then they cut across Ka'ahumanu cut across?  
 JK: Yeah.  
 KM: I marked these things that we're talking about down here and we'll do up a little map.  
 JK: Yeah.  
 DK-R: Okay.  
 JK: We used to go out there and come down over here used to be all you know the stone for graves over here?  
 KM: 'Ae, *pā ilina*.  
 JK: On the side of the road you come down?  
 KM: Yeah.  
 JK: Moke he used to tell us you know, "Night time you no sing because bumby you going hear slack key coming from behind the stone wall." [chuckling]  
 DK-R: Okay.  
 DK-R: That's what I was told.  
 JK: Then he made one song, the "Kaloko Blond."  
 DK-R: Okay, that's the one.  
 KM: "Kaloko Blond" [chuckling].  
 Group: [chuckling]  
 JK: He named after this one here...  
 DK-R: How does it go?  
 JK: [singing] "We are the boys of Kaloko. We are the voice of Kaloko..." I forget already. "We are the Boys of Kaloko..." Then get some words and then the blond come out.  
 Group: [chuckling]  
 KM: So that's one *wahine*...spirit come.  
 JK: We used to stay up all night fishing here. And this pond...you went down there?  
 KM: Yes.  
 JK: The pond get *mākāhā*... [pointing out locations on map and drawing locations – Figure 5]  
 KM: 'Ae.  
 JK: You get another one small kind like this, that's for the small baby one.  
 KM: 'Ae, *pua*.  
 JK: For our *pua*. What we used to do before, we used to come to Kawaihae with En Foy's boat. His boat was named *Kaloko*. We used to all come to Kawaihae and Kawaihae, inside the bay get *pua*.





KM: 'Ae. Get the *muliwai* right below the *heiau* side?  
 DK-R: That's right.  
 JK: Yeah. They go and they surround 'em and put 'em inside the tub.  
 KM: Tub, *pahu*?  
 JK: Yeah. We get the kind, you know water bucket we bring 'em all the way back and then we paddle inside and then we throw 'em inside here. They can go outside they can come this side go...  
 KM: And you were about sixteen years old you said?  
 JK: Yeah.  
 KM: Okay, good, good.  
 JK: Then yeah, they can go out but when the big fish chase 'em they go back.  
 KM: No can they come in?  
 JK: No can come inside so until they good and big and strong and then from over here get the other fence. This is for the *awa*.  
 KM: Okay, I'm just going to mark then so you drew that in there and I'm going to put *awa* here? This smaller one is for *pua*?  
 JK: *Pua*, uh-hmm.  
 KM: This *mākāhā* is not in the *pua* gate, it's just outside?  
 JK: Outside.  
 KM: That's what I thought, so I going just move it so we can keep a...  
 JK: Yeah.  
 KM: Wow too good, your memory is so good uncle. And these are important things because they tell us stories of the land.  
 JK: How come they no can give somebody lease for this?  
 KM: Do you remember Peter Keka?  
 JK: Yeah.  
 KM: They're working now. When is the last time you went down Kaloko? You should go down maybe we can go *holoholo* sometime. You go down Peter Keka them, they rebuilding... Because the wall, how would you describe the wall when you were young?  
 JK: Was wide one whole jeep could go on top.  
 KM: Yeah, one jeep on top?  
 JK: Yeah.  
 KM: Like twenty feet wide, and high too?  
 JK: Yeah.  
 KM: The wall?

JK: The wall was high.

KM: Not covered by the water right?

JK: No, no.

KM: The wall, you know because no one take care really went down.

JK: Hmm.

KM: But now they're building it up and Keka and the group of them have been working. They rebuilt one of the *mākāhā* already.

JK: Yeah. Do they still get the sand over here yet?

KM: I think so, the area where it's shallow?

JK: Yeah, had sand over here.

KM: Yeah.

JK: All behind here supposed to get the '*ākulikuli* inside here.

KM: 'Ae, '*ākulikuli kai* still all back there. May I ask you too then, you folks you no go in the water in this pond or you did?

JK: Yeah.

KM: You go in?

JK: Yeah.

KM: No bite?

JK: No.

KM: You don't get *māne'o*?

JK: No.

KM: Because some people they talk about...

JK: Yeah because some people no can.

DK-R: Why?

KM: Get this little fire worm.

JK: Yeah, get inside there. Most times we stay in the canoe.

KM: Canoe.

JK: Only if we have to we go in the water but the only time we go in the water is up here. See the kind and then all that edge because it's shallow.

KM: 'Ae.

JK: Shallow you no go inside the deep water.

DK-R: So how they are able to do the *mākāhā* with out...?

KM: You no need, *mākāhā* you stand on the wall yeah the *kuapā*?

JK: Yeah.

KM: And you raise the gate with the tides or what?

JK: Yeah.

DK-R: Oh.

KM: And that's how the *pua* or the *i'a* come in like that then you block and they all congregate at the *mākāhā*. You catch fish at the *mākāhā*?

JK: Yeah, we catch over here.

KM: 'Ae. In the south one.

JK: Yeah. Because... [end of Side A, begin Side B] ...that's the deeper one.

DK-R: So the restoration is above water?

KM: Oh, yes.

DK-R: Oh, wow!

KM: Because the *kuapā*, like daddy said, you could drive jeep and it was never under water.

JK: Yeah, because before used to come down over here, and then if you like go over there.

KM: You drive?

JK: The jeep on top but the jeep is the old army jeep it's narrow.

KM: Narrow, the World War II kind.

JK: Go slow, slow, slow [chuckling].

KM: So you can drive from this south side of the pond across the wall to...?

JK: Yeah. Well you can only go up until the end of the wall and then *pau*.

KM: 'Ae.

JK: Then from here, over here get another road come out this side then come Pine Trees.

KM: 'Ae, Kohanaiki.

JK: Yeah.

KM: So then the land continues to point along here?

JK: Yeah.

KM: What is this point here? Wāwahiwa'a point here and then Kohanaiki start then you go down. Like you said Pine Tree.

JK: [chuckling] So good fun we used to get.

KM: This was Palacat?

JK: Palacat, but we call this place Catalino.

KM: Catalino.

JK: That's the father's name, eh?

DK-R: Yeah.

JK: If I'm not mistaken, I think they used to stay over there before.

KM: You could see the remains of the old house in aerial photographs and stuff.

JK: Yeah.

KM: Amazing!

JK: Over here the *awa*, plenty! That's where the young kind stay, no. The young *awa*. The big *awa* all outside here.

KM: 'Ae.

JK: Because after this one they get one gate over here.

KM: Another gate?

JK: They get gate over there so I guess, the baby *awa* can run away inside there and then they come back.

KM: That's right, smart yeah? Like you said they make these *ki'o pua*, the small ponds on the side of the big one.

JK: Yeah. Because the babies going follow the stone.

KM: That's right.

JK: And then pretty soon you look they see one *puka* they going follow right inside.

KM: 'Ae.

JK: Because the big one no can chase them in the shallow water.

KM: That's right.

JK: So they going find one place. Once they get one house *pau* they going stay in that house.

KM: That's right. Did you by chance ever hear about... And you know there's almost like a little thing I think in the middle of the walls here, a stone outcropping. Did you hear about *mo'o* at this pond or something? A guardian that took care of the pond?

JK: [thinking] No, I don't think so. I know everyone always say get something take care though [chuckles].

KM: Do you remember hearing about the old man Kihe that lived up here, Isaac Kihe? They had homestead across, right by the other side of the church if I look at the map right.

DK-R: Uh-hmm.

KM: This old man Kihe was born in 1854. His papa was from Kaloko, his mama was from Honokōhau later he married Kaimū, his wife. They lived up here at Pu'u Anahulu. He wrote stories for all this land a lot of the stories are in what we've done with Debbie and them.

DK-R: Yeah.

KM: I'll send you his stories about Kaloko and Honokōhau. You going be so *pūiwa* uncle...

JK: [chuckling]

KM: ...because he talks about these ponds. And some of the things you're describing, he talks about. In fact do you remember, this is another thing, between Honokōhau nui and Kaloko, has an area where there's a water hole.

JK: Yeah.

KM: And get the *ahu*. Do you remember that?

JK: Yeah.

KM: Did you hear anything about that?

JK: No.

KM: Kihe, *Tūtū* wrote that the name of that pond...they now call it Queen's Bath.

JK: Yeah.

DK-R: Yeah.

KM: Okay. The name is Kahinihini'ula.

JK: Kahinihini'ula.

KM: That's the old name, do you think you ever heard anyone say that name?

JK: No.

KM: Hmm.

JK: We had good fun we go all the way up to that...

KM: Keāhole, Ho'onā side?

JK: Keāhole, yeah Ho'onā.

KM: The lighthouse was automated already, electric kind automate? No one go down light the light already?

JK: No, no was all light, all battery already. Same like how Kailua one was.

KM: Yeah.

JK: Because Kailua when I was growing up they used to get...you know where the lighthouse is now?

KM: Yeah.

JK: They used to get one house over there, a family stayed inside. I forget his name, the girl we all went school together. She used to walk from over there. Come outside through Thurston's place just before you can go inside Thurston that's where the old road go.

KM: Yeah.

JK: Goes to the shoreline.

KM: That's right.

DK-R: Then she catch the bus.

JK: And then she used to come out from over there catch the bus with us and go school [chuckling]... When I got married, I moved to Hilo and I worked at the Sheet Metal Shop and then my boss told me, "Hey you go up to this place by the golf course... You go up to this guys house, he made one brand new house and he needs some gutters and sheet metal work." I tell em "okay." He gave me the name I looked at the name I say, I wonder if this is the same guys from Kailua. I went up there and yeah, it's the same family. He was in the Coast Guard before, and he took care of the light house. I got to know them [smiling]. Then he retired and he moved to Hilo. When I went to Hilo work I went to work inside his house.

KM: Small world?

DK-R: Yeah.

KM: ...If we come back to Kaloko for a moment Uncle, do you remember ever... In front of Kaloko-Honokōhau, did you go dive out there too?

JK: [nods head, yes]

KM: Supposed to have a stone platform Kaloko-Honokōhau in the water. Did you ever hear about one *he'e*, out there one big *he'e*?

JK: No. I heard something like that, but I forget where was. I forget where it was.

DK-R: That means you folks don't go, if you heard that there was a big *he'e*?

JK: When you small kid, you no care.

JK/DK-R: [chuckling]

KM: Supposed to be the kind *he'e*, so big and the *he'e* they come there and it's just like you know *au'a*, they watch, guard the *ko'a* like that.

JK: Yeah. Because see like Mahealani's uncle, Pedro.

DK-R: The one that dives with no tank?

JK: Yeah, before no lungs. See like him, he's a good *he'e* man, he would probably know.

KM: Pedro?

JK: Pedro, that's...

DK-R: He's still?

JK: I don't know where he's at.

DK-R: He used to have a van.

JK: No, that's Pali that. He's probably named after that old man, Pali.

KM: Pali Ka'awa?

JK: Yeah, because get this...

KM: Was Pai them? Did someone of their *'ohana* live down at Honokōhau?

JK: That's what you call that, Kanakamaita'i.

KM: Kanakamaika'i. So somehow they were tied to Kanakamaika'i?

JK: I think they tie in to Kanakamaita'i, I think through their mama them. Through their mama's side, but I'm not too sure.

KM: And you saying Kanakamaita'i?

JK: Yeah.

KM: Is that how you remember they pronounce his name, -maita'i?

JK: Yeah. Used to get this other family, Padillio, Dego.

KM: 'Ae.

JK: They go after the old man Kanakamaita'i pass away then Dego used to take care the place down there.

KM: So he's stay at Kanakamaita'i's house like that?

JK: He come down and he clean the place up.

KM: Aunty Makapini passed away about 1970, I think.

JK: Yeah.

KM: Uncle Kanakamaita'i passed away about 1961.

JK: Yeah.

KM: They left, she said... See, my wife's Tūtū, Puku'i, did an interview with them in 1962. Her, Mahone Ka'eo, I don't know if you remember Mahone Ka'eo.

JK: Yeah, Mahone he used to stay Hōlualoa.

KM: 'Ae. Next to aunty Josephine Freitas.

JK: Yeah, Freitas yeah.

KM: By there.

JK: Where the kinds place, you know?

DK-R: Selinas?

JK: Selinas, yeah. The place she get now that's where the kind Mahone used to stay.

KM: Oh, so the old house?

JK: Oh, he play *ukulele*, him.

KM: The old house still standing.

JK: We used to go down Kona Inn, good fun, he get nice voice.

KM: Tūtū did interviews with Mahone Ka'eo, with Aunty Makapini because she came from Ka'ū, the second wife of Kanakamaita'i. And then also Joe Kahananui.

JK: Yeah, Uncle Joe.

KM: Yeah, and so she describes that by about 1940, they left, they didn't stay living *makai* anymore. I guess Kanakamaita'i was *Kahuna pule* eh, *kahu* also?

JK: Yeah.

KM: *Mauka* church?

JK: Yeah.

KM: Out of curiosity do you folks know anything about the old Kohanaiki Church, the old Hawaiian Church?

JK: Kohanaiki?

KM: You know the old road, you go Hinalani where Hinalani, Matsuyama and then you cut down?

DK-R: Uh-hmm, right.

KM: Has the old Kohanaiki Road, and you know where Amy Keanaaina Freitas house? Down Palisades?

DK-R: Right, right.

KM: The old road passes through there. Well, back in Kohanaiki side, had the old Hawaiian Church and it was still active at least into the '20s but you see you were baby yet. I was just curious if you?

DK-R: No, I never hear, no.

KM: Mauna Ziona is the only one now?

JK: Yeah, that's the only one I remember.

KM: Good fun, wonderful and you're a good story teller too. I love your descriptions of you know...

JK: Before we get, all kinds. We have to do anything for make some kind of an activity because we only had the old wharf, the gym, and that's all we get. [chuckling]

KM: They were still driving *pipi* down, when you were a kid?

JK: Yeah.

KM: Was that the big day for?

JK: Yeah, that's a big day because everybody can come down watch. Everybody take off from the coffee field.

KM: Kona Inn, the tourist come too?

JK: Yeah. You can sit on the sea wall and watch them. Everybody cheer when the cow run away [chuckling].

Group: [laughing]

JK: That's the only excitement you get. You laugh, we used to stay on the old wharf, you stay on the wharf, the *pipi* take off he swim he swim under the wharf.

KM: Oh, you're kidding?

JK: Yeah, because the wharf high.

KM: Yeah.

JK: If he run inside the water not too bad they can catch 'em but if you go underneath



the pier they got to wait till he come outside the other side [chuckling].

Group: [laughing]

JK: By the time they stay look 'em they stay way out Kona Inn and then the guys on the road got to chase, go way out and catch 'em. Good fun! The cattle pen was right *makai* side our house, night time you stay up all night because they cry—.

KM: They call, call, call. Especially full moon...*kani*!

JK: The old man McWayne too, he was a good old man though. I used to go up on his ranch work with him, when young time.

KM: This one is *mauka*?

JK: Yeah.

KM: Or out South Kona?

JK: No, no *mauka* up by Keōpū.

KM: 'Ae.

JK: We used to go up there work on the kind, fix water tank like that. He was my father's good friend. Every year my mom used to make him one brand new *lau hala* hat. Every year, Christmas time.

KM: So your mama wove, was a weaver also?

JK: Yeah, she weave the real... [gestures small eye]

KM: *Makali'i* they call? Real small?

JK: Yeah, real small and oh the nice hats.

KM: Where did mama get her *lau hala* from...?

DK-R: Red *lau hala*, yeah, it was?

JK: Yeah. We had our *lau hala* from inside Aiu's place.

KM: Aiu's, so right down between...

JK: Ranch House.

KM: Okay.

JK: In that whole area Ranch House used to be Aiu land.

KM: Okay.

JK: Aiu go way back until you right now only one of the nephew... He had the kind, go all the way up to the Longs Drug store area.

KM: Yes, yes.

JK: That's Aiu's place. And he used to go up there and then they used to make...they had one drying plant up there for that rope the manila rope.

KM: Yes, the sisal.

JK: Yeah, sisal mill, used to get behind there.

KM: Yes.

JK: They had a long big platform where they dried the sisal.

KM: So they dried 'em out there?

JK: Yeah, they dried 'em out there. By the time I was growing up already, they were *pau*.

KM: *Pau*.

JK: I guess they no make money.

KM: No, no, no they made 'em more cheap somewhere else.

JK: Yeah, so they don't make. We still used to use that for go ride bicycle on top, we play on top there. In the back there, had *lau hala* trees.

KM: Those were where mama would go?

JK: Yeah.

KM: Did other people go to or was that kind of mama's place?

JK: Usually only my mama go over there. I used to go help her pick.

KM: And you said was red, so the nice dark?

DK-R: Yeah.

JK: Nice dark red.

KM: Red *hala*, *lau hala*.

JK: Yeah, was nice because it was big.

KM: Broad leaf?

JK: Yeah.

KM: Get *kūkū*?

JK: Oh, yeah.

KM: *Kūkala*?

JK: Yeah.

KM: So you gotta?

JK: Got to clean 'em.

KM: *Koe* and everything?

JK: Yeah. Nice we go help her go the kind make all...

KM: *Pōka* 'a make the rolls like that?

JK: Yeah. She used to every year...McWayne used to get that. Finlayson used to get one. All the haole's used to get hat.

DK-R: The hat.

JK: Nice and that's only for go *holoholo* now, not for go cowboy [chuckling].

KM: No, no too nice of a hat.  
JK: Too nice and every year...I had one *lau hala* hat that she made with the brim and just like one strap.  
DK-R: And get *puka*.  
JK: Get *puka* so air can come in.  
JK/DK-R: [chuckling]  
JK: I used to use 'em for go work before, never have that hard hat law, no?  
KM: 'Ae.  
JK: Before you can go with no law, safety, or whatever. You just climb the roof so I used to use that and I used to go on the roof work with that *lau hala* hat. Nice and cool [chuckling].  
KM: Amazing! ...*Mahalo*. What I have to do is I have to transfer this to the tape and I'll get you. See these kinds of stories and even your I need to talk to you about your recollections Kaloko and Honokōhau. It's very important because you tie the old history that's written to your time, and so it can pass down to the children it's very important.  
JK: Hmm.  
KM: *Mahalo*! Good fun and see it didn't hurt yeah?  
Group: [chuckling]  
DK-R: He had a good time.  
JK: Now I lazy already, I like sit down.  
Group: [laughing]. [end of interview]

**Personal Release of Oral History Interview Records:  
Pu'u Anahulu-Pu'u Wa'awa'a (Nāpu'u) and Kaloko-Honokōhau  
Oral History Program**

The interview referenced below was conducted by Kepā Maly (*Kumu Pono Associates*) as a part of a study of archival and historical documentary resources for the *ahupua'a* of Pu'u Anahulu-Pu'u Wa'awa'a, Kaloko-Honokōhau, and neighboring lands of the Kekaha region of North Kona, Hawai'i. The interview was conducted in two parts, the section pertaining to the present release was done as a part of a study of archival and historical documentary resources and cultural assessment study, prepared in conjunction with an Environmental Impact Statement - Land Use Boundary Amendment Application for Lanihau Partners, L.P.

Date of Recorded Interview: February 18, 2000

(Date of notes from discussion: April 21, 2000).

(a) Quotes from the interview(s) may be used as a part of the final report on historic and cultural sites and practices in the study area, or reference may be made to the information in the interview(s).

Yes or no: yes

(b) Copies of the interview records may be made available to appropriate review agencies (including The Nature Conservancy) by the *Hui 'Ohana mai Pu'u Anahulu a me Pu'u Wa'awa'a*.

Yes or no: yes

(c) The released interview records may be housed in the Family History Center of the *Hui 'Ohana mai Pu'u Anahulu a me Pu'u Wa'awa'a*, a library or historical Society collection for general public access.

Yes or no: yes

(d) The released interview records may be referenced by Kepā Maly for scholarly publication.

Yes or no: yes

(e) Restrictions:

John Hills Kailiwa  
John Hills Ka'iliwai (Interviewee)

Address: 71-1581 Mamalahoa Highway  
Kailua-Kona, HI 96740

Debbie Ka'iliwai Ray  
Debbie Ka'iliwai Ray (Interviewee)

Kepā Maly  
Kepā Maly (Interviewer)  
April 21, 2000  
Date of Release

**John Hills Ka'iliwai - Personal Release of Interview Records**

*Malaea Agnes Keanaaina-Tolentino (with daughter, Cynthia Torres)*

*Excerpts from an Oral History Interview at Kealakehe*

*February 28, 2000 (with Kepā Maly)*

*Discussing Honokōhau and Kaloko Vicinity*

*(Verbal Release – per Cynthia Torres, August 30, 2000)*

The following narratives are excerpted from a larger recorded interview conducted at aunty Malaea's home in Kealakehe. The interview was conducted as a family history, with some discussion regarding the lands of the Honokōhau-Kaloko vicinity, and recollections of the families of the land, their practices, and travel between the *mauka* and *makai* residences. The Keanaaina family has close connections with the Greenwell family, and has generational ties to several lands of the larger Kekaha region of which Honokōhau is a part.

Malaea Agnes Keanaaina-Tolentino was born March 26, 1928. Following her birth, she was taken to her grandparents home at Honokōhau nui (near the Honokōhau junction), where she was raised by her paternal grandparents, William Nu'uanu Keanaaina Sr. and Malaea Noenoe Ha'au-Keanaaina. Malaea's parents, William Nu'uanu Keanaaina Jr. and Emily Kopa Kapanui-Keanaaina<sup>4</sup> lived on family land at Kalaoa. Malaea was the sixth of fourteen children (nine brothers and five sisters).

As a result of her being given in the custom of *hānai* to her grandparents, Malaea was raised (through her teen years) at Honokōhau. Her grandfather, William Nu'uanu Keanaaina Sr. worked for Frank Greenwell, ran the Honokohau Store, and butchered the Greenwell cattle for delivery to various families and businesses.

As a youth, Malaea learned that prior to her birth, Joseph (Kanakamaika'i) and Makapini Kimona (native residents of Honokōhau iki) had asked that Malaea be given to them as a *hānai* daughter, but she had already been promised to her paternal grandparents. As a child and teenager, Malaea would often go down to the shore at Honokōhau iki to visit the 'ohana, and she regularly traveled between Kaloko and Honokōhau.

Part of the reason for her journeys to Kaloko and Honokōhau was that her grandfather leased the Kaloko Fishpond from the Maguire Estate. In the process of working the fishpond and transporting fish to Kailua, she and her family regularly stayed at Kaloko. Their journeys across the land included both the *mauka-makai* trails and the old *Alanui Aupuni* (Coastal Government Road) between Kaloko and Kailua.

Prior to the interview with Malaea and her daughter Cynthia, Maly (the author) explained that he was conducting research for the land of Honokōhau, as a part of the proposed Land Use Application of Lanihau Partners, LLP. Malaea graciously shared her recollection of travel between the *mauka* and *makai* residences, and the relationship shared between the families of the land. She did not have any specific comments about the present study area.

<sup>4</sup> In the interview, aunty Malaea also discusses the family name Kapānui. It is her understanding (from an elder aunt), that the name Kapānui was part of a longer name, Ka-pā-nui-o-Kuakini (The-great-wall-of-Kuakini), associated with construction of the Kuakini Wall (a nationally recognized cultural-historical site of the Kona District).

The author suggests that further interviews with Malaea and her younger brother Francis ("Haole") Keanaaina—conducted as a site visit to the coastal lands of Kaloko and Honokōhau—would be of historical importance to the family and larger community<sup>5</sup>. (See Figure 5 above, for selected near shore sites referenced by Auntie Malaea.)

The notes below, include direct quotes and summarized excerpts from the larger interview between Malaea and the author:

(Family background and experiences during youth):

My grandfather was William Keanaaina and my grandmother was Malaea Ha'au.<sup>6</sup> Kanakamaika'i and Makapini had wanted to *hānai* me, but I had already been promised to my grandparents. I didn't know this when I was real young. But I finally figured it out, and then was told. How I kind of knew was because of the way Kanakamaika'i them approached me, it was just like I was their own. Uncle Kanakamaika'i and auntie Makapini were very nice to me and always wanted me to come stay with them at the beach at Honokōhau. But I was kind of afraid of uncle Pali who also lived at Honokōhau. Because of that, I didn't want to go *makai* too often. When I went down, I would usually leave after a short while. I walked from Honokōhau past Kaloko and up the trail, *mauka*.

As a child, I lived with my *kūkū mā*. (Malaea shares detailed descriptions of the home and features around house, and has also made several detailed sketches of the layout.) The house included two bedrooms (upstairs) and a master bedroom (downstairs); a cooking area; a coffee drying rack and the coffee mill (with machinery); a water tank; and the *hale li'ili'i*. Below the house, nearer the junction was the *hale kū'ai* (Honokōhau Store), that my grandfather ran.

My grandmother was a weaver. She and I went to collect her *lau hala* from Kohanaiki (Kalaoa side of the Kohanaiki Church; in the vicinity of the present-day Lee property). We would walk from Honokōhau to Kohanaiki to gather the *lau hala*. My grandmother also taught the Japanese women who lived around us how to weave, because they all wanted to learn from her.

I also regularly walked the *mauka-makai* trails from uplands to Kaloko and Honokōhau. This was in the 1930s (up to the time prior to World War II), at the time when *tūtū* Pali Ka'awa and my older brother Bill (William) Keanaaina, gathered the *awa* and mullet from the Kaloko fishpond. They packed the fish in cleaned kerosene cans and would then transport the fish from Kaloko, past Honokōhau, and on to Kailua to the area near the present-day Firestone building, formerly *tūtū* Kealoha's house.

<sup>5</sup> Health permitting, both Malaea and Haole have agreed to participate in further interviews to be conducted as a part of a study with Kaloko-Honokōhau National Historical Park (the study to be undertaken by Maly in the latter part of 2000).

<sup>6</sup> Malaea Ha'au's father was J.W. Ha'au of Kohanaiki, who also served in various government positions in Kona, under the Hawaiian Kingdom.

My brother them (I sometimes went along) would travel the old *Alanui Aupuni* from Kaloko, through Honokōhau and on. It took about two hours to travel from Kaloko to Kailua. Uncle Pali them would pack the *awa* and other fish in the kerosene cans, cover them with burlap bags to keep the fish cool, and load them onto donkeys. When they reached Kailua, my grandpa would be there waiting for the fish, where the *Alanui Aupuni* enter Kailua. Grandpa was there with his wagon. He had blocks of ice (from AmFac), that he used to keep the fish cool. He would then take the fish to deliver to various individuals and stores. My brothers Alec (Kapānui), William, and Sam were the ones who usually took the fish from Kaloko to Kailua.

My grandfather had the lease of the Kaloko Fishpond from Stillman of the Maguire Estate (Hu'ehu'e Ranch)... Grandpa them only fished from the Kaloko pond, and did not fish in the Honokōhau ponds. Uncle Pali lived at Honokōhau, not far from the big pond ('Aimakapā), but I don't know if he or uncle Kanakamaika'i them fished from the ponds. Their main fishing, that I know of was from the sea, the 'ōpelu and other fish were their livelihood.

We would go down the old trail from Kohanaiki to Kaloko, to work on the pond when my grandpa leased it. I think the trail (*maka'i*) comes out basically where the gate that goes into the park is now. My oldest brothers would go lay net in the night, and then at three or four o'clock, they would go pick up the nets. They would set nets and pick them up from a little canoe with uncle Pali. Uncle Pali was the captain for them, he would direct my brothers Alec, William, and Sam, in how to lay the nets and collect the fish. He taught my brothers the history of the area, and how to care for the pond; what was *kapu*, and how to fish down there at Kaloko and Honokōhau...

My father also used to make *imu* (stone mounds) in the Kaloko Fishpond near the *mākāhā*. He'd do this one day, and the next morning when he got up, he would go throw the net, and in that way, he caught all the fish that had gone into the *imu*. My grandmother and I also used to go catch 'ōpae in the pond. It was mostly the white 'ōpae (*kowea*). Grandma made her own *ka'e'e* (scoop net) to catch the 'ōpae. We used the 'ōpae for bait, and they were also good to eat. Using the 'ōpae, my grandma would go *kamakoi* (pole fish) for *po'opa'a*, *mamo* and other fish like that along the shore. We caught the 'ōpae right inside the pond. We would also gather *limu*, eat fish, what ever.

One of the things that I remember, is that my grandpa would always give fish to who ever passed by along the trail. He would *aloha* the people, call to them and give them fish. I thought he was kind of a hard man, but he always worked hard, and had a good heart, he always shared with others.

We had our big net house about 20 feet away from the Kaloko pond, on the right hand side. We also had a *hale* where we stayed. (Now the park has it's restroom in the area where our house was.) We would bring our drinking water down on the donkeys, from *mauka*, but for bathing and other uses, we used the brackish water from a small pond.

(Saw the guardian *mo'o* of Kaloko Pond; also heard that *lei hala* were offered to the *mo'o*):

I saw the *mo'o* at Kaloko. One time I saw the reddish-brown thing in the pond, and I asked my grandmother what it was. She said, "That's the *mo'o*." The *mo'o* was the *kia'i* or guardian of the pond. The old people used to *mālama* the *mo'o* and they would feed her the *hala*, the *lei* of *hala*. You don't throw the leis away, you would give it to the *mo'o*. When we would go to the pond, grandpa would always go to the *makai* side first, along the wall, and he would ask permission of the *mo'o* first, before going fishing. So they respected her...

(Discusses other sites at Kaloko):

I remember that old cemetery *makai*, at Kaloko. There are plenty graves there. There was also a grave next to the *lua wai* (water hole) that we had down there... Before when we were young, we would walk along the Kaloko-Honokōhau shore, it was all open, not like now with all the bushes. There were also some cattle down there, but not too much.

(Recollections of life at Honokōhau ca. 1930-1942):

Sometimes we would also go *makai* right from near our house in Honokōhau, on the ranch land. The ranch trail went past Isimoto's house (Isimoto was a Honokōhau coffee farmer). There is a gate that marks the area of the trail now. Grandpa would usually go down to the Honokōhau village to take things down to uncle Kanakamaika'i and uncle Pali *mā*. He would also take *'ōpelu* and other fish that they had caught from the ocean to sell in Kailua... I remember the name 'Aimakapā, but don't remember grandpa getting fish from the pond...

I went to Honokōhau School, which was next to Kanakamaika'i's house, and *tūtū* Punihaole lived right next to there as well. (Looking at Register Map No. 1280 - we discussed the relationship of Kanakamaika'i to Kalua, and the location of Kalua's house *makai* at Honokōhau iki, and the *'ili* of Elepaio, in relationship to the school lot.)

In the uplands of Honokōhau, we also had *māla 'ai* (garden plots), this was on the ranch land (near where James Greenwell's present-day house is). We grew several varieties of dryland taro. Grandma used to gather it in a large sack and then once a week (Tuesdays), Higashi Poi Factory would pick up the taro, and then on Friday, bring back the *poi* which had been made from the taro.

Besides the ponds, my older brothers also worked *mauka* for Greenwells on the ranch. In the area *mauka*, around the junction, there were also coffee farms, taro patches, and other planting areas. Had Japanese families around there, and there were also avocados papayas, and *'ulu* growing there.

(Discussing other churches of the Kekaha region, Malaea shared that):

*Tūtū* Punihaole told me about some of the churches of the Kekaha region. That's how I heard of the old reverend George P. Ka'ōnohimaka. While I've heard about him, he is not in our genealogy. When I was young, I don't recall



that we went to Mauna Ziona church. My grandpa them were with Uncle Kanakamaika'i (in the Ho'omana Na'auao Church). The Kohanaiki church was not in use when I was born. Grandma Malaea told me that they used to have a church there, but it was closed.

I had heard from aunty Margaret Spinney that there used to be a church at Honokōhau *makai*, but I never saw it. It was gone by the time was born. I did hear that the lumber from the church was taken to make a house in Kailua. The house was near the Tradewinds, in back of the Post Office at Lanihau. I think it was Ka'aikala them (Spinney relatives) who got the lumber and made the house. I went to that house some times... I don't know about the *pā ilina* (cemetery) above on Honokōhau pond on the 'a'ā...

(Looking at family albums, and discussing the immediate genealogy):

- Parents: Kahele – Kalua Kanemano.
- Children: Keanaaina, Luka, and Makahi (Makahi married Wahineaea).  
(Puamana) Keanaaina, Luka, and Makahi were brothers. Keanaaina was the first name of one brother, and it became the last name of his branch of the family (Malaea's line).
- (Puamana) Keanaaina (born ca. 1853), married Kaiwi (Kipikane) Pa'ahao (ca. 1853-1914).
- William Nu'uanu Keanaaina Sr. (1876-1942), married Malaea Noenoe Ha'au (1875-1940).
- Child: William Nuuanu Keanaaina Jr. (1896-1940), married Emily Kopa Kapanui (1905-1977).
- Children – (oldest to youngest): William (1922), Rose (1924), Adelle (1925), Samuel (1926), Malaea (1928), John (1929), Francis (1930), Abraham (1932), Luther (1934), Amy (1935), Phoebe (1937), Mathew (1939), and Norman (1940).

An older half sister Hattie (Manoa), and half brother Alec Kapanui are also counted by aunty as family members.

***Additional Consultation Records (notes from non-recorded discussions)***

While conducting the present study, Maly also contacted a number of individuals and organization who were known to have familial connections to, or other interests in Honokōhau. Those contacted and discussion included the following:

***Curtis Tyler III (Kekaha Resident, Royal Order of Kamehameha)  
(August 15, 1999 and follow up conversations)***

Mr. Tyler and Maly have worked together, and continue to do so, on several historic preservation projects. Because of Mr. Tyler's affiliation with several Hawaiian organizations, and his familiarity with individuals who have been involved with preservation issues at Kaloko-Honokōhau National Historical Park, as well as his acquaintance with James S. Greenwell, Tyler and Maly spoke about possible contacts regarding the (then proposed) cultural historical study. Mr. Tyler strongly recommended that uncle Mauna Roy be contacted, and concurred that the elder interviewees, who subsequently participated in the oral history interview program were appropriate.

***Ruby Keanaaina McDonald (descendant of former fishpond lessee and Office of Hawaiian Affairs, Kona Liaison) (October 11, 1999)***

Maly has contacted Mrs. McDonald on a number of historic preservation matters and projects in Kona over the last eight years. She is knowledgeable about the history of the region, and familiar with native residents of the various *ahupua'a* throughout Kona. Mrs. McDonald was familiar with the proposed Lanihau Partners project, but indicated that she did not know of specific sites in the study area. Of course the projects' proximity to the Kaloko-Honokōhau National Historical Park was a concern.

In 1997, Mrs. McDonald helped arrange an interview between her uncle Francis "Haole" Keanaaina and Maly, in which the lands of Kaloko and Ka'ūpūlehu were discussed. During the conversation of October 11<sup>th</sup>, she provided Maly with her uncle's phone number, and agreed that he would be a good contact.

Unfortunately, at the time Mr. Keanaaina's schedule was very busy, and subsequently he was ill, thus, he was unable to participate in the present interview program. Mr. Keanaaina's elder sister Malaea Keanaaina Tolentino did participate in an interview, and excerpts from that interview were released for the present study. On August 24<sup>th</sup>, Maly met with Mr. And Mrs. Francis Keanaaina, and it was agreed that he and his sister Malaea would make time to meet at Kaloko to discuss their recollections of the makai lands as a part of a study to be undertaken for the National Park Service. At the time of this writing, Mrs. Tolentino is ill, and a date for further oral history interviews is pending.

**Marion Keliikipi Bush (descendant of Honokōhau Māhele Awardee)**  
**(October 11, 1999)**

Pursuant to a recommendation from James S. Greenwell, telephone contact was made with Mrs. Bush, a descendant of one of the Māhele awardees in Honokōhau nui (Ahu Award No. 10762). At the time, Mrs. Bush was unable to speak, but indicated that she was not very familiar with the *kula* lands of the immediate study area.

**Robert Ka'iwa Punihaole Sr. (descendant of Honokōhau Land Grantee)**  
**(November 22, 1999 and March 10 and 11, 2000)**

Robert Ka'iwa Punihaole (born in 1923), is the nephew of M.K. Pukui's 1962 interviewee, Lowell K. Punihaole, and the family has direct ties to traditional residents of Honokōhau iki through the Kauai-a – Kalua genealogy. Copies of the oral history recordings and typed transcripts from the interviews with his elders, were given to uncle Robert Punihaole and his family.

Uncle Robert has participated in seven detailed oral history interviews with Maly, and is extremely knowledgeable about lands of Kekaha (particularly Kalaoa to Pu'u Anahulu). While uncle occasionally traveled to Honokōhau kai with his elders, his primary areas of residence were Kalaoa, Makalawena, and Kūki'o, thus he was hesitant to record specific recollections of Honokōhau. While reviewing historic maps, uncle did point out the former residences of Pali Ka'awa, Kanakamaika'i and Makapini mā, and noted that he still continued to fish at Honokōhau with his own children through the 1950s-1960s.

He recalled that as a youth, the fishing style employed at Honokōhau was a method his elders called "*po'o holoholo*." In this method of fishing, nets were set across the deep ends of small bays and inlets, and fish driven into the nets from the shallow waters. Another important marine resource collected at Honokōhau when uncle was a youth was the '*ōpae kowea*, a native pond shrimp, about an inch and a half long, clear, and used for food and bait.

As a young adult, working for Hu'ehu'e Ranch, uncle did travel across the *kula* lands of Kaloko, but he noted that Honokōhau was separated, owned by the Greenwells, and he did not travel through that region of Honokōhau. Uncle Robert suggested that uncle Kino Kahananui would perhaps be the most knowledgeable one about Honokōhau today.

Of particular concern to uncle Robert, in regards to the proposed Lanihau Partners project, is the significance of *ilina* (burial sites). From his earliest days, it is uncle's recollection that burials should not be moved (unless there is some natural cause that makes preservation in place impractical). He urges careful consideration should *ilina* be discovered during phases of work in Honokōhau.

Following a review of interview documentation provided by uncle Kino, uncle

Robert concurred with his descriptions of the place and practices of the native tenants. (Both uncle Robert and uncle Kino have participated in joint interviews with Maly regarding lands of the larger Kekaha region).

***Geraldine Kenui Bell and Stanley Bond (Kaloko Honokōhau National Historical Park)  
(November 22, 1999)***

Geraldine Bell is the park superintendent and Stanley Bond is the park archaeologist and resource manager. Two primary concerns regarding the proposed development were raised by Bell and Bond (and shared in common with Mauna Roy): (1) ensuring that the development would not adversely impact water quality of the Kaloko-Honokōhau Fishponds and anchialine pond resources; and (2) view planes – that the industrial park development not appear to be looming over the park.

Upon learning of these concerns, the author notified William Moore (project planner), and Mr. Moore initiated dialog with the interested parties.

***David Kahelemauna Roy (Historian and Kaloko-Honokōhau Advisory Commission,  
Chairman) (December 2, 1999)***

A native of Keauhou, Kona, Mr. Roy is one of the original members of the committee that worked for the establishment of the Kaloko-Honokōhau National Historical Park, and he has remained active in planning and implementation of various aspects of the preservation and interpretive programming associated with the park. Mr. Roy is presently the chairman of Nā Kōkua Kaloko-Honokohau, a non-profit organization dedicated to the preservation and interpretation of resources of the Kaloko-Honokōhau park, and Chairman of the Congressionally authorized Kaloko-Honokōhau Advisory Commission. While discussing the study area and proposed project, Mr. Roy, expressed concern about a lava tube cave complex in, or near, the project area. Mr. Roy stated that the cave houses *ilina*. He also stated that in ca. 1978, he accompanied Dr. Sinoto of Bishop Museum, in the return of a *ki'i* (carved wooden image) which had formerly been taken from the same cave. The cave mouth is significantly built up with several courses of stone (presenting almost a "fortified" entrance), and near the cave are several mounds and filled areas (modified lava flows). Based on mapping and aerial photographs, the cave is Site 18134, and it is dedicated to preservation in place.

One additional concern was raised by Mr. Roy, that being the potential impacts of run off from the development and contamination of the important water and fishery resources of the Kaloko-Honokōhau park. Of particular concern were potential impacts to the 'Aimakapā and 'Ai'opio Fishponds. The vision of the park has been the restoration of the *loko i'a* (fishponds) and *wai 'ōpae* (bait shrimp ponds), to a working and sustainable system, by which to demonstrate the skills and technology of the traditional Hawaiian resource managers. Upon learning of these concerns, the author notified William Moore (project planner), and Mr. Moore initiated dialog with the interested parties.

***Norman Keanaaina (descendant of former fishpond lessee, Kekaha Minister)  
(December 2, 1999)***

Norman Keanaaina (Kahu or Reverend of Mauna Ziona Church at Kalaoa), is the youngest brother of Malaea Keanaaina Tolentino. Excerpts of the interview record incorporate family documentation mentioned by Kahu Keanaaina. Kahu expressed concern about care of burial sites in the park lands, and indicated that there could be a familial connection to a particular grave site, but his elder sister (raised by her *kūpuna*) was unaware of such a connection.

***The Kaloko-Honokohau Advisory Commission  
and Na Kokua Kaloko-Honokohau (May 5<sup>th</sup> and 6<sup>th</sup>, 2000)***

The organization members reiterated the comments regarding water quality and fisheries, made by Mr. Roy on December 2<sup>nd</sup> 1999. These comments, as well as discussions regarding — the importance of the view plane from the coast to the uplands; appropriate planting buffers (with use of plants native to the Kekaha region); and the possibility that another low-density form of land use by considered were addressed to James S. Greenwell and Planning Consultant William L. Moore during the Advisory Commission meeting.

*Na Kokua Kaloko-Honokohau* and the Kaloko-Honokohau Advisory Commission were pleased with the description of the level of work undertaken by Maly as a part of the present study, and overview of historical documentation and contacts initiated as a part of the oral history program.

## REFERENCES CITED

- DLNR (Department of Land and Natural Resources)**  
1996 Hawaii Administrative Rules, Title 13, Department of Land and Natural Resources, Subtitle 13, State Historic Preservation Division Rules, Chapter 276:7, Consultation with individuals knowledgeable about the project area's history; & Chapter 277, Rules Governing Minimal Requirements for Archaeological Site Preservation and Development (Draft, December 12, 1996).
- Fornander, A.**  
1916-1919 Fornander Collection of Hawaiian Antiquities and Folklore. (9 vols.). Honolulu: Bishop Museum Press.
- Maly, Kepā**  
1996 *Ali'i Highway Phased Mitigation Program Phase I(e) - Intensive Survey: Oral History Component. North Kona District, County of Hawai'i, Island of Hawai'i. Volume I: Historical Documentary Research, Oral History Study, and Concluding Discussion. Prepared for Count of Hawaii. Paul H. Rosendahl, Ph.D., Inc., Hilo. (Report No. 1359-110196; April 1997).*
- 1998 *"Kekaha Wai 'Ole o nā Kona" - A Report on Archival and Historical Documentary Research, and Oral History Interviews for Kekaha Kai State Park. Ahupua'a of Kaulana, Mahai'ula, Makalawena, Awake'e, Manini'ōwali, and Kūki'o, District of North Kona, Island of Hawai'i. Prepared for George Atta, Group 70 International, Honolulu, Hawai'i. Kumu Pono Associates, Hilo, Hawai'i (KPA Report: HiKe10-030498).*
- 1998 *"Ka'ūpūlehu ma ka 'Āina Kaha" A Report on Archival and Historical Documentary Research and Oral History Interviews. Ahupua'a of Ka'ūpūlehu, District of North Kona, Island of Hawai'i (TMK 7-2-03). Prepared for Kaupulehu Developments. Volume I (KPA Report 052098) and Volume II (KPA Report 073098). Hilo, Hawai'i.*
- 2000a *Nā Honokōhau - Nā Hono I Nā Hau 'Elua (Honokōhau - Bays of the Two Wind-Born Dews) A Report On Archival-Historical Documentary Research, And Oral History Interviews for the Ahupua'a of Honokōhau Nui & Iki. Prepared for Lanihau Partners, L.P. Kumu Pono Associates, Hilo. (KPA Report HiHono33b-030100)*
- 2000b *Volume II - Oral History Interviews (Restricted Material): Cultural-Historical Documentation for Ahupua'a Based Planning in the Lands of Pu'u Anahulu and Pu'u Wa'awa'a (Nāpu'u) District of Kona, Island of Hawai'i. Prepared for Hui 'Ohana Mai Pu'u Anahulu a me Pu'u Wa'awa'a. Kumu Pono Associates, Hilo. (KPA Report HiPuu26-041000)*
- OEQC (Office of Environmental Quality Control, State of Hawai'i)**  
1997 Guidelines for Assessing Cultural Impacts. Adopted by the Environmental Council; November 17, 1997.

**Parker, P.L., and T.F. King**

1990

Guidelines for Evaluating and Documenting Traditional Cultural Properties. *National Register Bulletin 38*. U.S. Department of the Interior, National Park Service, Washington D.C.

**Robbins J. et al.**

1998

An Archaeological Inventory Survey of an Approximately 803-Acre Subject Parcel in the Ahupua'a of Honokōhau I and II, North Kona District, Island of Hawai'i (TMK 7-4-08: por. 5, 13, 30, 36). Prepared for Lanihau Partners L.P. Cultural Surveys Hawaii.

## **INDEX TO SELECTED SUBJECTS DISCUSSED IN THE ORAL HISTORY INTERVIEWS**

---

### ***Fisheries, Marine Resources, and Customs:***

*Āhole* and/or *Āholehole* fish — 19, 213

*Akule* fish — 150, 151, 195

*'Ama'ama* and/or *'Anae* fish — 19, 21, 25, 116, 159

*Awa* fish — 19, 21, 23, 24, 116, 159, 160, 239, 246, 249, 260

*Awa kalamoho* and/or *Awa'aua* fish — 23

Canoe (*wa'a*) — 19, 22, 23, 25, 107, 109, 114, 116, 120, 121, 124, 138, 139, 151, 161, 172, 229, 231, 242, 243, 247, 260

Fishponds (*Loko i'a*) — 14, 15, 17, 18, 19, 21, 22, 23, 24, 34, 35, 37, 39, 40, 43, 44, 45, 46, 51, 52, 64, 65, 66, 67, 68, 69, 70, 72, 73, 74, 75, 76, 77, 82, 85, 113, 114, 115, 116, 117, 133, 136, 139, 144, 152, 157, 158, 159, 160, 161, 163, 178, 190, 191, 192, 195, 199, 200, 202, 203, 208, 214, 215, 216, 225, 237, 239, 240, 241, 242, 243, 244, 248, 249, 250, 258, 259, 260, 261, 262, 263, 264, 265, 266

*Hā'u*ke'uke (urchins) — 142, 157

*He'e* (octopus) — 201, 251

*Hinālea* fish — 166

*Honu* (turtles) — 22, 24, 25, 174, 175, 202

*Humuula* (interisland boat) — 133, 154, 198, 199

*Ina* (urchins) — 142, 155, 157

*Kahe* (fishpond inlet channel) — 21

*Kākū* (barracuda) — 153

*Kaloko* (Francis Foo's boat) — 244

*Kawakawa* fish — 124

*Kia'i* (fishpond guardian) — 19, 153, 249, 261

*Ko'a* (fishing station or marker and offering place) — 18, 20, 22, 23, 40, 117, 124, 227, 251

*Kū'ula* (fisherman's god and offering place) — 18

*Lawai'a* (fishing) and Fishermen — 15, 16, 17, 19, 20, 21, 22, 23, 24, 25, 35, 39, 44, 52, 54, 68, 70, 72, 74, 79, 85, 88, 99, 101, 113, 114, 115, 117, 118, 123, 124, 125, 128, 142, 143, 150, 151, 152, 153, 155, 159, 164, 167, 188, 194, 195, 206, 207, 208, 221, 222, 223, 225, 227, 228, 229, 231, 232, 236, 242, 243, 248, 260, 261, 264

*Limu kohu* (seaweed) — 142

*Limu lipoa* (seaweed) — 142

*Limu pahe'e* (seaweed) — 142

*Limu wāwae'iole* (seaweed) — 142

*Mākāhā* (fishpond sluice gate) — 15, 19, 21, 203, 237, 241, 246, 247, 248, 249, 260

*Mamo* fish — 260

*Manini* fish — 166, 222

*Manō* (sharks) — 153, 215, 216

*Mokuaikai* (fishing Hui) — 15, 16, 19, 68, 188



'Ōhi'a (posts formerly used for construction of *mākāhā*) — 21, 32

'Ōhua fish — 19

'Ōpae (*kowea*, *lōlō*, and 'ula — shrimps) — 19, 116, 117, 157, 158, 159, 160, 167, 204, 260, 264, 265

'Ōpelu fish — 18, 19, 22, 23, 35, 40, 106, 123, 124, 128, 152, 157, 159, 166, 167, 195, 201, 231, 260, 261

Pa'akai (salt) — 20, 21, 29, 40, 57, 69, 70, 88, 89, 106, 107, 108, 109, 113, 166, 205, 206, 209

Palu (bait) — 22, 23, 52, 115, 116, 124, 152, 159, 167, 260, 264, 265

Po'opa'a fish — 260

Pua (fish fingerlings) — 244, 246, 248, 249

Pūhi (eels) — 19

Ta'ape fish — 222

'Ū'ū (*menpachi*) — 125, 152

Ulua fish — 229

Uouoa fish — 222

Walu fish — 15, 152

Wana (urchins) — 155, 157

#### **Individuals Named:**

Ako, Herbert — 228,

Ako, James Sr. — 68, 188, 192

Ako, Lily (Kanolani) — 16, 188

Ako, Reynald — 228

Ako, Valentine — 20, 68, 188, 228

Ako-Freitas, Josephine — 16

Akona, Henry — 25, 39, 52, 66, 67, 68, 72, 73, 74, 99, 116, 230, 237, 239, 241

Akuiwa — 22

Beniamina — 193

Bickerton, Richard — 180

Bond, Stanley — 265

Carter, Hartwell — 58, 59

Catalino — 241, 248

Clark, George — 26, 72, 75, 81, 89

Dalmo — 234

Delastricos, Norio — 72

Finlayson (charter boat operator) — 231, 232, 255

Foo, Francis (also called En Foy) — 27, 66, 67, 73, 74, 225, 241, 243, 244

Gomes, Joe — 95

Gomes, Johnny — 147

Gomes, Manuel — 40, 199

Gouveia, Frank — 64, 65, 95, 199  
 Greenwell — 117, 179, 180, 225, 230, 233, 258  
 Greenwell, Arthur — 50  
 Greenwell, Frank ("Palani") — 16, 26, 27, 28, 33, 52, 54, 63, 69, 77, 84, 85, 88, 99, 180, 181, 183, 199, 234, 258  
 Greenwell, Henry N. — 26, 27, 28, 81, 114  
 Greenwell, Henry — 50, 63, 64  
 Greenwell, James M. ("Kimo") — 26, 27, 28, 35, 36, 48, 52, 53, 54, 80, 163, 179, 184, 197, 198, 261  
 Greenwell, James S. — 179, 263, 264, 266  
 Greenwell, L.R. "Rally" — 54, 55, 58, 90, 99, 100, 198  
 Greenwell, Patricia (Gilman) — 54, 70, 90  
 Greenwell, Robert — 71  
 Ha'au-Keanaaina, Malaea Noenoe — 258, 259, 262  
 Ha'o-Ka'iliwai, Edith K. — 226  
 Hind (members of ranching family) — 41, 50, 60, 75  
 Hopula'au — 105  
 Ioane (resident at Honokōhau) — 56, 61, 62, 63  
 Isimoto (resident — farmer at Honokōhau) — 35, 261  
 Ka'aihue-Ka'iliwai, Mary — 227  
 Ka'awa, Pali — 143, 163, 164, 172, 173, 193, 237, 238, 240, 251, 259, 260, 261, 264  
 Ka'elemakule, John — 15, 20, 39, 68, 89, 230, 233, 234  
 Ka'elemakule, Solomon — 116  
 Ka'eo, Mahone — 16, 63, 68, 252  
 Kaho'oilihala — 103, 104, 114, 119, 121, 128  
 Ka'iliwai, George — 23, 225, 228  
 Ka'iliwai, John Hills — 225, 226, 245, 257  
 Ka'iliwai, Robert — 229  
 Ka'iliwai-Ray, Debbie — 225, 226, 227  
 Ka'ōnohimaka, Geo. P. — 209, 261  
 Ka'ōpua, Naluahine — 17  
 Kahale William P. — 73, 173, 196  
 Kahananui, Geo. Kinoulu — 20, 188, 224, 264  
 Kahananui, Haliaka — 188, 192  
 Kahananui, Joseph (Kupihē) — 15, 158, 169, 183, 188, 191, 252  
 Kahananui, Joseph Kinoulu — 188, 192, 214, 215  
 Kaiamakini, Joe Keoho — 33, 56  
 Kainoa, Johnny — 71  
 Kalainawai — 112

Kalua — 16, 62, 66, 70, 127, 130, 135, 136, 137, 145, 156, 162, 172, 174, 177, 180, 193, 194, 239, 264  
 Kalua Heneleaka — 16, 130  
 Kalua, Pua — 13, 130, 135, 137, 162, 174, 180, 194  
 Kalua'ū, Apela — 110  
 Kaluia — 237, 238, 239  
 Kama — 107  
 Kamaka, Johnny — 33  
 Kamaka, Palakiko — 107, 209, 214, 215, 216  
 Kamehameha I — 15, 16, 51, 79, 122, 263  
 Kami (resident – farmer at Honokōhau) — 33, 56, 61, 63  
 Kaniho, Willy — 91, 92, 93, 97  
 Kapanui-Keanaaina, Emily Kopa — 258, 262  
 Kauia — 13, 130, 264  
 Ke'elikolani, Ruth (chiefess) — 81, 180  
 Keanaaina Jr., William Nu'uanu — 258, 262  
 Keanaaina Sr., William Nu'uanu — 33, 48, 49, 56, 62, 63, 69, 70, 258, 259, 262  
 Keanaaina, Francis (Haole) — 259, 262  
 Keanaaina, Norman — 266  
 Keanaaina-McDonald Ruby — 263  
 Keanaaina-Tolentino, Malaea Agnes — 258, 262, 263  
 Keka Joe — 64  
 Keka, Johnny — 63  
 Keka, Peter — 63, 64, 246, 247  
 Keka, Willie — 63  
 Kekahuna, Henry — 17  
 Kekau'ōnohi, Miriam (chiefess) — 26, 44, 74, 79  
 Kekoanui (Koanui) — 73, 163  
 Keliikipi-Bush, Marion — 46, 264  
 Kenui-Bell, Geraldine — 265  
 Kihe, Isaac — 87, 161, 203, 204, 211, 212, 213, 216, 249, 250  
 Kuakahela — 101, 104, 134, 135, 140, 163, 172, 194, 203  
 Kuakahela, Kimona — 16, 130, 134, 135, 194  
 Kuakale-Nihi, Violet Keaweamahi — 130, 132, 202, 240  
 Kuni (resident – farmer at Honokōhau) — 35, 36, 80  
 Kupihē — 15, 188, 191, 193  
 Kurozawa (resident – farmer at Honokōhau) — 35, 36  
 Leleiōhōkū, Wm. (chief) — 180  
 Lindsey, Kahalelaumāmane (Ka'alua) — 93

Lindsey, Thos. Kamaki — 86, 213  
 Low, Eben — 92  
 Ma'o, Keoki — 107  
 Maguire/Stillman (ranching family members) — 62, 85, 102, 105, 211, 258, 260  
 Makuakāne, John — 104, 109  
 Makuakāne, Luciana — 243  
 McDougall, George — 38, 65, 66, 81, 180  
 McWayne, Robert (Bob) — 49, 52, 99, 230, 233, 254, 255  
 Moku'ōhai, Charlie — 229  
 Moto Katsu (resident – farmer at Honokōhau) — 35, 36  
 Nihi, John Kealoha — 130, 131, 132, 202, 240  
 Nihi-Harp, Agnes Puakalehua (with son, Isaac) — 16, 74, 130, 131, 132, 135, 137, 142, 156, 162, 171, 186, 240  
 Nihi-Quiddaoen, Violet Leimomi — 16, 74, 130, 131, 132, 135, 138, 149, 162, 168, 172, 182, 183, 184, 187  
 Padillio, Dego — 252  
 Pai, Mahealani — 69, 114, 115  
 Pai, Pedro — 23, 39, 114, 115, 191, 193, 251  
 Paiko (resident at Kealapū'ali) — 72  
 Palacat, John — 241, 242, 248  
 Peahi, Kahalepō — 71  
 Peahi, Kapae — 56, 61, 62, 63, 71, 172  
 Peahi-Punihaole, Mary — 13, 71, 171  
 Penhallow, Dick — 59  
 Polto — 25  
 Prince Jonah Kūhiō — 13, 14, 15, 87  
 Puku'i, M.K. — 13, 15, 16, 68, 188, 252, 264  
 Punihaole, Lowell — 13, 45, 70, 71, 127, 171, 194, 264  
 Punihaole, Robert — 13, 264, 265  
 Queen Emma — 94  
 Queen Lili'uokalani — 13, 14  
 Reverend Upchurch — 42, 229  
 Richards, Atherton — 58  
 Richards, Monty — 58  
 Robertson, George — 74, 79  
 Sasaki (resident – farmer at Honokōhau) — 35, 36  
 Shipman (ranching family) — 50  
 Simiona (Kuakahela), Kanakamaika'i (Kalani Simiona) — 16, 24, 37, 40, 62, 68, 101, 114, 117, 118, 124, 127, 128, 130, 134, 137, 133, 139, 140, 142, 143, 146, 150, 153, 154, 155, 160, 167, 191, 192, 193, 194, 195, 197, 202, 236, 237, 240, 251, 252, 258, 259, 260, 261, 262, 264

Simiona, Mary (Makapini) — 16, 24, 117, 118, 137, 142, 143, 158, 169, 183, 194, 236, 252, 258, 259, 264  
 Simmons, Al K. (and family) — 101, 102, 103, 104, 109  
 Smart, Richard — 59, 101  
 Spencer (descendents of Francis and Frances Tasmania Spencer-Bickerton; historic owners of Honokōhau iki)  
 — 27, 34, 38, 52, 54, 180  
 Tutumi (resident – farmer at Honokōhau) — 35, 36  
 Tyler III, Curtis — 263  
 Vredenburg, Theo. "Manuwai" — 199, 200, 217, 218

***Land Use, Plants and Agricultural Practices:***

*Ahupua'a* (land division and access to resources) — 42, 110, 127, 189, 190, 203, 209, 219, 263  
*'Aka'akai* (onions cultivated) — 149  
*'Ākulikuli* — 247  
*Alahe'e* — 201  
 Avocados — 41, 261  
*Ēkoa* (*haole koa*) — 44, 50  
*Ēlama* — 201  
 Grant No. 3022 — 13, 16, 66, 136, 180, 193  
 Grant No. 3456 — 66  
*Hala* (*lau hala* collected and worked) — 130, 143, 148, 149, 183, 195, 196, 197, 254, 255, 256, 259  
*Halakahiki* (pineapple cultivated) — 108, 149, 156, 235  
*Halapepe* — 201  
*'Ie'ie* — 32  
*Kalo* (taro cultivated) — 106, 123, 137, 149, 155, 180, 190, 210  
*Kauila* — 220  
*Kīpulu* (mulched plantings) — 77, 157  
*Kō* (sugarcane cultivated) — 108  
*Kukui* (groves and uses) — 40, 41, 77, 205, 206  
*Kuleana* (fee simple land awards of 1848) — 33, 34, 45, 46, 62, 71  
 Lantana — 35, 38, 44  
*Mahi'ai* and *Māla 'ai* (farmers and cultivated fields) — 26, 32, 34, 35, 36, 38, 55, 80, 99, 105, 106, 151, 190, 194, 205, 215, 216, 261  
*Mai'a* (bananas cultivated) — 78, 106, 137, 190  
*Naio* — 51, 84  
*'Ohe makai* — 201  
*'Ōhi'a* (forest) — 32  
*'Ōhi'a 'ai* (mountain apples) — 40  
*'Ōlapa* — 210  
*Pala'ai* (pumpkins cultivated and uses) — 124, 153, 157, 159, 167

*Pōhuehue* — 219

*'Uala* (sweet potatoes) — 16, 78, 106, 130, 148, 149, 153, 155, 156, 190

*'Ūlei* — 201

*'Ulu* (breadfruit) — 156, 215, 216, 219, 261

*Waiwī* — 32

*Wauke* — 32

*Wiliwili* — 201, 211

***Miscellaneous References:***

*'Aumakua* (family gods) — 174

*Ōlauniu* (breeze) — 14

*'Eka* (wind) — 12

*Huaka'i pō* (night marchers) — 183

*Menehune* — 219, 200

***Organizations:***

National Park Service — 27, 82, 130, 176, 178, 182, 263

Kaloko-Honokohau Advisory Commission — 265, 266

Na Kokua Kaloko-Honokohau — 266

***Place Names (in the lands of Honokōhau):***

*'Aimakapā* Fishpond — 15, 24, 39, 45, 66, 69, 72, 85, 114, 117, 136, 158, 161, 195, 225, 240, 260, 261, 265

*'Ai'opio* Fishpond — 115, 16, 17, 18, 19, 37, 69, 70, 85, 114, 144, 157, 159, 161, 191, 192, 202, 237, 265

*Awanuka* (site at shore) — 19

*'Elepaio* ('*ili* in uplands) — 13, 16, 34, 66, 87, 131, 136, 145, 180, 193, 261

*Halekuō* (Heiau near shore) — 17, 158

*Hinahele* (site near shore) — 17

*Honokōhau (ahupua'a)* — 13, 14, 15, 16, 17, 19, 20, 21, 23, 24, 25, 28, 30, 50, 61, 62, 68, 83, 84, 85, 87, 99, 114, 115, 117, 124, 125, 127, 130, 131, 132, 136, 138, 142, 143, 144, 150, 151, 155, 156, 157, 160, 162, 165, 168, 169, 170, 171, 172, 173, 175, 176, 178, 179, 183, 185, 188, 189, 190, 197, 198, 202, 203, 225, 233, 236, 237, 238, 241, 245, 249, 250, 251, 256, 258, 259, 260, 261, 263, 265

*Honokōhau iki (ahupua'a)* — 13, 16, 27, 33, 34, 36, 37, 38, 39, 47, 52, 54, 56, 66, 68, 70, 71, 73, 76, 81, 85, 101, 130, 131, 136, 137, 139, 140, 145, 146, 173, 174, 180, 181, 188, 190, 191, 193, 194, 258, 261, 262, 264

*Honokōhau nui (ahupua'a)* — 16, 26, 27, 28, 30, 31, 33, 34, 35, 36, 38, 40, 41, 45, 46, 47, 52, 54, 55, 58, 64, 65, 66, 67, 72, 73, 74, 75, 81, 85, 101, 130, 136, 144, 145, 148, 163, 180, 189, 193, 195, 196, 250, 258, 264

*Ka'aihue* (site near shore) — 18

*Kahinihini'ula* (fresh water pond near shore) — 19, 161, 204, 250

*Ka'i'iwai* (fresh water spring near shore) — 17

*Ka'iole* (site near shore) — 17

*Kalalea* (site near shore) — 17

Kamilo (site near shore) — 17  
 Kanaupaka (site near shore) — 19  
 Kapiopio (upland waterhole) — 41  
 Ke-one-o-Honokōhau (name of beach) — 19  
 Maliu (shore line point) — 139, 161, 192  
 Mumuku (upland site) — 40  
 'Ōpalahaku (site near shore) — 19  
 Papa'akoko ('ili in uplands) — 34, 35, 66, 87  
 Punawai (*ko'a 'ōpelu*) — 40  
 Waihalulu (site near shore) — 15

*Place Names (various locations and islands):*

Ahumoa (Ka'ōhe), Hāmākua — 98  
 Akahipu'u, at Makalawena-Ka'ūpūlehu — 102, 220, 221  
 Alula (or Alulā) at Kealakehe — 15, 18, 159, 174, 175  
 Awake'e — 118, 189  
 Awa'ua — 189  
 Hainoa — 212  
 Hale Pōhaku (Humu'ula vicinity, Hilo) — 93  
 Hina-kapo-'ula (*pu'u, mauka* of Kaloko-Honokōhau) — 217  
 Hōkūkano (Kona) — 30  
 Hōkūmāhoe (Hilo) — 101, 102  
 Hōlualoa — 20, 23, 24, 27, 35, 42, 47, 48, 51, 55, 56, 57, 65, 85, 103, 104, 146, 147, 168, 170, 188, 193, 252  
 Hōnaunau — 225, 228, 229  
 Honoka'a — 93  
 Honokāne (Kohala) — 94  
 Ho'okena — 50  
 Ho'onā — 107, 250  
 Hualālai — 14, 26, 71, 146, 189, 190, 212, 219  
 Hu'ehu'e (or Huehue) — 41, 47, 50, 1, 52, 62, 68, 86, 96, 99, 101, 102, 103, 105, 107, 108, 109, 110, 188, 198, 199, 200, 201, 211, 213, 215, 216, 218, 219, 243, 260, 264  
 Humu'ula (Hilo) — 59, 97, 102  
 Ka'alu'alu (Ka'ū) — 50  
 Ka'awaloa — 29, 50, 225, 227, 228  
 Ka'elehuluhulu — 209  
 Kahalu'u — 48, 22  
 Kahului (Kona) — 23, 101, 104, 128

Kailua (Lanikai) — 20, 21, 23, 25, 26, 27, 33, 34, 37, 41, 47, 48, 49, 52, 57, 62, 63, 65, 68, 75, 82, 99, 114, 115, 118, 120, 121, 122, 123, 124, 130, 138, 139, 145, 168, 171, 179, 183, 193, 221, 225, 229, 230, 236, 238, 240, 243, 250, 251, 258, 259, 260, 261, 262

Kalai'eha (Kalei'eha), Hilo — 98

Kalaoa — 20, 34, 47, 62, 71, 75, 86, 115, 130, 145, 146, 147, 168, 170, 188, 204, 205, 208, 209, 225, 258, 259, 264, 266

Kalaupapa (Molokai) — 229

Kaloko — 15, 16, 19, 20, 21, 22, 23, 24, 25, 41, 45, 46, 51, 52, 64, 65, 68, 85, 87, 113, 115, 116, 125, 127, 130, 131, 136, 145, 149, 156, 160, 161, 171, 176, 181, 188, 189, 196, 200, 203, 204, 212, 214, 225, 226, 239, 240, 241, 242, 243, 244, 245, 246, 249, 250, 251, 258, 259, 260, 261, 263, 264, 265, 266

Kaluamakani — 212

Kalukalu — 28, 30, 31

Kamakahonu (Lanikai) — 209

Kamohoali'i (Ka'ui) — 14

Kapāpala (Ka'ui) — 50

Kaui — 109, 196, 200

Kaumalumalu — 16, 27, 30, 48, 49, 50, 63, 68, 202

Ka'ūpulehu or Ka'ulupulehu — 26, 81, 188, 189, 208, 214, 215, 219, 263

Kawaihae — 65, 89, 244

Keāhole — 107, 208, 209, 213, 214, 236, 250

Keahuolu — 46, 47, 83, 147

Kealakehe — 13, 19, 20, 40, 47, 65, 67, 71, 81, 117, 131, 147, 163, 171, 237, 258

Kealakekua — 30, 31, 41, 63

Kealapa'āli, Keauhou — 48, 49, 71, 72

Ke'āmoku / Ke'āmuku (Kohala) — 94, 95, 96

Keanakolu (Hilo) — 59, 91, 92, 94

Keauhou (Ka'ui) — 50

Keauhou (Kona) — 16, 18, 20, 27, 48, 49, 50, 89, 131, 190, 219, 229, 265

Keaukā (current fronting Keāhole/Kalaoa) — 213

Keaukaha, Hilo — 103

Keaukāna'i (current fronting Keāhole/Kalaoa) — 213

Keaumiki (current fronting Keāhole/Kalaoa) — 213

Ke'ei — 132

Kekaha (region of Northern Kona) — 13, 15, 20, 87, 101, 118, 130, 188, 189, 208, 209, 225, 226, 258, 261, 263, 264, 266

Keōpū — 254

Kīholo — 20

Kīleo — 221

Kīpahe'ewai — 212



Kohanaiki — 22, 37, 41, 65, 76, 85, 114, 115, 130, 144, 148, 168, 171, 181, 189, 195, 196, 203, 204, 209, 225, 248, 253, 259, 260, 262

Kolomu'o (at Ka'ūpūlehu) — 216

Kona (District on Island of Hawai'i) — 14, 15, 16, 20, 21, 23, 26, 27, 28, 29, 55, 56, 57, 64, 70, 85, 87, 89, 94, 95, 97, 101, 103, 104, 105, 110, 112, 116, 118, 130, 131, 132, 134, 146, 188, 213, 226, 228, 240, 254, 263, 265

Kuainiho (Pu'u Anahulu) — 96

Kuka'iau (Hāmākua) — 59, 61, 93, 94, 96

Kūki'o — 189, 194, 217, 264

La'aloa — 45

Lanīhau — 20, 26, 27, 83, 88, 89, 101, 225, 230, 233, 234, 262

Laumai'a-Pu'u 'O'o (Hilo) — 98

Laupāhoehoe nui (Hāmākua) — 94

Mahai'ula — 15, 20, 89, 189, 211

Maka'eo (Lanīhau) — 23, 24, 82, 83, 88, 139, 225, 235, 242

Makahālau (Hāmākua) — 59, 93, 96

Makalawena — 13, 15, 18, 118, 189, 209, 264

Mākālei (Makalawena) — 211

Manini'ōwali — 85, 189

Mauna Kea — 14, 90, 91, 93, 94, 96

Mauna Loa — 14

Miloli'i — 111, 112, 118

Moa-nui-a-hea — 220, 221

Mocauoa — 118

Mokulua (Kailua, O'ahu) — 69

Nāpo'opo'o — 50, 229

'O'oma — 22, 107, 108

Pa'aiea (*loko i'a*, a regional fishpond of Kekaha) — 214, 215, 216

Pā'auhau (Hāmākua) — 59

Pāhinahina at Ka'ūpūlehu — 216

Pāpa'ikou — 105

Pōhakulua (at Maka'eo), Lanīhau — 242

Pololū (Kohala) — 94

Po'opo'o Gulch (Kohala) — 95

Puakō — 89, 94

Puapua'a — 23, 24, 64

Puhi-a-Pele — 215, 216, 217, 220, 221

Puhili — 108, 222

Puna (Hawai'i) — 17, 190

Pu'u Anahulu — 87, 94, 225, 226, 249, 264  
 Pu'u Hina'i — 95  
 Pu'u Huluhulu (Hilo) — 97  
 Pu'u Mau'u — 219, 220  
 Pu'u Wa'awa'a — 41, 45, 50, 60, 61, 86, 96, 190, 200, 210, 217, 226  
 Pu'ukala — 109  
 Pu'uokaloa (near-shore hill on Keahuolu-Kealakehe boundary) — 131  
 'Uwēkahuna (Ka'ū) — 14  
 Wai'aha — 49  
 Wai-a-ka-'ilio (Ka'ūpulehu) — 211, 212  
 Waiau (Mauna Kea) — 93, 94  
 Waiki'i — 94, 96, 98  
 Waikōloa (Kohala) — 94, 96, 219  
 Waiku'iakela (Ki'ilae, South Kona) — 19  
 Waimanu (Hāmākua) — 94  
 Waimea (Kohala) — 41, 42, 94, 134, 144, 170, 198, 217, 219  
 Waipi'o (Hāmākua) — 94  
 Waipunalei (Hilo) — 91  
 Wāwahiwa'a — 204, 248  
 Wawaloli — 200, 222

**Ranching:**

Ainahou Ranch — 50  
 Donkeys (*kēkake*) — 25, 37, 40, 52, 68, 99, 108, 144, 151, 164, 195, 237, 238, 239, 240, 260  
 Fences (*pā*) and Stone walls — 27, 30, 32, 33, 34, 40, 41, 46, 47, 48, 51, 56, 75, 80, 83, 84, 91, 94, 105, 106, 107, 150, 160, 163, 173, 202, 203, 208, 230, 233, 244, 246  
 Goats (*kao*) — 17, 18, 26, 27, 52, 73, 82, 94, 99, 107, 108, 164, 197, 212  
 Hana Ranch — 59  
 Horses (for ranching and transportation) — 17, 31, 49, 57, 67, 69, 72, 73, 77, 79, 91, 93, 98, 127, 144, 151, 164, 195, 210, 212, 217, 238, 240  
 Kahua Ranch — 57, 58, 59, 60, 71, 94, 96, 102  
 Kahuku Ranch — 50  
 McCandless Ranch — 50, 61  
 Paddocks (pens and corrals) and Pasture — 17, 32, 33, 46, 47, 49, 50, 52, 59, 76, 92, 94, 96, 105, 164, 200, 230, 254  
 Palani Ranch (Honokohau Ranch and F. Greenwell Ranch) — 16, 26, 42, 48, 55, 64  
 Parker Ranch — 57, 58, 59, 60, 64, 91, 94, 96, 97, 98, 99, 190  
 Pipi (cattle) — 26, 27, 29, 31, 32, 35, 40, 46, 47, 48, 49, 50, 51, 56, 57, 59, 64, 72, 76, 78, 80, 81, 92, 93, 94, 96, 97, 102, 197, 198, 199, 200, 204, 209, 217, 238, 253, 254, 258, 261

Puuanahulu Ranch — 34  
Puuwaawaa Ranch — 41, 50, 60, 61, 86, 96  
Puuhue Ranch — 59, 94  
*Pua'a* or *pu'a* (pigs) — 128, 164, 197  
Waimea Cattle and Grazing Company — 34

***Sites and Features:***

AmFac (American Factors) — 48, 209, 242, 260  
*Heiau* (temples) — 16, 17, 18, 43, 44, 50, 82, 117, 122, 157, 158, 182, 183, 208, 237, 246  
Higashi Poi Factory — 261  
*Hōlua* (slide track) — 43, 162, 163, 173, 196, 240, 241  
Honokōhau Church and/or School — 18, 19, 42, 52, 62, 65, 66, 69, 70, 71, 75, 76, 118, 130, 137, 140, 160, 182, 192, 193, 237, 261, 262  
Honokohau Farm — 26, 72  
Hoomana Na'auao Church — 262  
*Iliia, Iwi, and Pū'o'a* (burial sites and treatment) — 122, 130, 162, 172, 174, 176, 177, 178, 182, 184, 189, 202, 203, 240, 244, 262, 264, 265  
Kalaoa School — 130, 168  
Keanaaina Store (Honokohau) — 56, 57, 258, 259  
Kekaha Church — 13, 209  
*Kia* (stone monuments or markers) — 18  
Kohanaiki Church — 41, 115, 209, 253, 259, 262  
Makalawena Church and/or School — 18, 209  
Mauna Ziona Church — 13, 71, 209, 253, 262, 266  
Ponds, Springs, and/or Water Holes — 15, 16, 17, 19, 27, 40, 41, 49, 116, 161, 211  
Trails and/or Roads (Historic and Modern) — 14, 26, 27, 28, 30, 31, 32, 33, 34, 35, 37, 38, 39, 40, 41, 42, 43, 44, 46, 47, 48, 49, 50, 52, 55, 56, 57, 62, 63, 65, 66, 67, 68, 71, 72, 73, 75, 76, 77, 79, 80, 82, 83, 84, 85, 88, 93, 94, 95, 97, 98, 114, 115, 122, 127, 130, 131, 136, 144, 145, 147, 148, 156, 168, 171, 174, 177, 179, 180, 181, 183, 189, 193, 195, 196, 197, 202, 203, 210, 225, 233, 234, 236, 238, 239, 240, 241, 243, 244, 248, 253, 254, 255, 258, 259, 260, 261